

The Pulpit

A Journal of Contemporary Preaching



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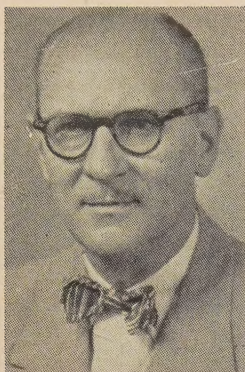
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By O. Walter Wagner

ROLL CALL FOR

RADICALISM has a glorious precedent in the Gospels and in original Christianity. By any definition of the term, *radicalism* still is a derivative of *radicalis*, "having roots," and no maligning or misrepresentation of the word can divorce it from its intrinsic meaning: "reaching to the center or ultimate source, affecting the vital principles, thoroughgoing." Radicalism in religion is Christianity rooted in the Ultimate Source. Let him who shuns this label be known by its opposite: "rootless, shallow, touching only the surface, affecting the non-essentials." No manipulation of texts, no torturing of Scriptures can produce a Jesus content with the shallow sentimentalism and cultural materialism that passes as bona fide twentieth century Christianity.

Poor Substitutes

The comfortable luxury-loving middle class congregations of modern Christianity are a far cry from the dynamic, creative, common fisherfolk of the first century. The sweet sentimentalism of present-day religion is a sickening substitute for the revolutionary and radiant gospel of Christ. Modern Christianity has lost its zeal and power. This is proven every Sunday morning when thousands of churchgoers come to the service of worship but do not expect anything of a dynamic nature to happen. They do not expect to hear the voice of Amos—and there are regrettably few prophets in the pulpits. They do not expect to feed the hungry or free the captives or build the Kingdom, and it is woefully slow in coming.

More often than not, the modern churchgoer brings a Saturday mind to a Sunday service. He brings a mind fatigued by the toil of the week and deadened by the indulgences of Saturday's dissipation. These tired, divided, narrow minds—exhausted and wearied by much running to and fro, fed-up with television, mystery stories and smart talk—are in no mood of expectancy at the throne of God. Modern Christianity gives them sentiment-

alism instead of Christ, palliatives in place of power, egotism in lieu of the Evangel.

Thomas A. Kempis, in his *Imitation of Christ*, proclaims a profound truth when he says: "Our fervor should increase daily but now it is accounted a greater matter if a man can retain some part of his first zeal." Christianity *has* lost its radiance for many modern Christians because they have accepted the prevailing culture as the norm of life in place of the radically radiant and communal nature of the Christian life. They have made material gain infinitely more important than brotherly love, social standing more desirable than spiritual power, and success superior to soul force. Modern Christians want their religion thinned down, sweetened up and sprayed on. The popular preacher is one who has just enough lung power to sermonize his congregation sweetly and weekly, just enough polish to brighten their accepted opinions, and just enough glamour to glorify things as they are. But vital Christianity is radical and revolutionary. It is dynamite!

Retreat of Radicals

In the light of the primacy of radicalism in original Christianity and its predominance in the message of the prophets, it is inconceivable that radicals should be in retreat, but in retreat we are. How many radicals there are who, in retreat, call it moving up into more liberal groups. Thus, radicals in the Lutheran tradition move up into Reformed circles; Reformed radicals become Congregationalists; Congregational radicals move up into Unitarian groups; Unitarian radicals begin Peoples' churches—the independent or undenominational hybrids. In most cases such moves represent a retreat from the stiff job of preaching unpopular truth in comfortable, middle class churches. Lacking the heart of an Isaiah, but having the zeal of an Amos, these radicals cannot remain at Beth-El. They fear the whip of the bishop, president or superintendent; they misjudge the basic hunger and goodness of ordinary congregations and fail to follow challenge with constructive leadership. The moved-up radicals have no standing in their new groups, no roots and no prospects of a following. Their own denominational bodies are thus left in control of reactionary leadership.

There is also the retreat of itineracy. Lacking the courage to move up into more liberal groups,

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CHRISTIAN RADICALS

or feeling too strongly the denominational ties, these radicals move from pillar to Podunk. In each pulpit they antagonize, harass and frustrate. They blame their radicalism for rolling them about, when, in reality, it is their lack of roots that is fatal. They plant the prophetic word, but; in place of cultivating it and bringing it to a full harvest, they yank up the seedlings with every new move.

Radicals Must Awaken

Then there is the retreat of the radicals into unofficial groups. Afraid to fight for their convictions on the Conference floor, impatient with the processes of church democracy, these radicals organize into unofficial groups and make pronouncements and resolutions of their own to their heart's content. Having pronounced and resolved uninterruptedly for a full period, they return to their parishes and stand out in their denominations as sore thumbs. Having officially labeled themselves as unofficial radicals without voice or vote, they lose their former power, and this latter state is seven times worse than the first.

Let the radicals take stock of their God-assigned status and let them take over the church. Too long have radicals bowed in submission before the entrenched conservative leadership which is slowly but surely strangling the life of the church. We need a modern substitute for Chapter 23 of the Gospel of Matthew:

Woe to you hypocrites who represent the church but crucify the body of Christ; who render the right of resolution to all, but who allow none to become doers of the Word. Woe to you hypocrites who resolve to build the brotherhood of man but destroy the parish prophets who ignore the color line in Zion. Woe to you hypocrites who raise large funds for international missions abroad but crush the aims of organized workers at home. Woe to you hypocrites who render lip service to the century of the common man but continue to cultivate only comfortable, luxury-loving middle class congregations. Woe to you hypocrites who proclaim allegiance to the Prince of Peace in good times but desert the brethren who practice it in war times.

Too long have radicals kowtowed and given way to those popular preachers inordinately allied with capitalism, unquestionably accepting the materialistic culture of the day, pompously parading as noonday clubbers, and basking in the unabashed blessing of the bishop. God calls his servants to preach the gospel, to mingle with the multitudes, to minister as a servant even unto the least, the last and the lost. Let the radicals accept their God-

given assignment. Let them gladly ally themselves with the common people.

Too long have radicals submitted to the popular idea that only the conservatives should run the church. Let real radicals prove that they are experts in organization. Let them demonstrate how to work diligently and patiently at root problems. Let them prove by persistent practice that progress is achieved at the point of tension—tension between organized good will and organized greed.

Let the radicals realize that the potential strength of the church is in the brotherhood of their concerned colleagues. Most men enter the ministry with deep convictions, after long wrestling with God and a longer period of preparation. Their ordination is a vow to God and not to men. They enter upon the ministry with zeal, fire and the high hope of making a lasting contribution to building a new Jerusalem. Few things in life are so sacred, so sound, so rooted in reality as a young minister's first years when he has a vital sense of fellowship with the Eternal in his crusade for Christ. Too long have we allowed entrenched reactionary leadership to dampen, dull and destroy the fire of the ordination vow. To tame down the spirit, to disillusion the heart, to destroy the vision, to narrow the contract, seems to be the intent and purpose of official churchdom. "Do nothing to destroy the statistical strength of your denomination. Commit spiritual suicide, if you must, but don't let the institution suffer," is the rubric of the priest of church prosperity. The church is filled with true men of God who need the stimulus of the radicals to recall them to their former zeal.

Imperatives for Radicals

These men are the imperatives for radicals. *Radicalism must become regnant.* Only a vital, realistic rebirth of original Christianity can save the church and civilization.

Radicalism must become redemptive. No amount of twentieth century sentimentalism can save society from its suicidal wars, its decadent, materialistic culture, its comfortable, luxury-loving class structure. Only the dynamite of the New Testament can break through the walls of religious and economic conservatism and political Fascism that hold the kingdom of God prisoner.

Radicalism must become reverent. The deep-rooted understanding that Jesus had of life, and his thoroughgoing love for people, gave him a divine sympathy and a holy reverence for human

personality. Christian radicalism is philosophically and religiously equipped to be the most reverent movement in society.

Radicalism must become rooted. Radical religion need not be a fugitive from conservatism. This continual retreat into esoteric groups cannot save the church. Radicals have made a doctrine of the remnant, but Christ went beyond the Old Testament concept when he established the principle of growth—the kingdom of God was like a mustard seed, like leaven. It would fill the earth, but the seed must first be planted and rooted in the earth, the leaven must be placed in the loaf.

From the Dean of America's Great Preachers

Finding God in Unlikely Places

By Harry Emerson Fosdick

"The place on which you are standing is holy ground."—Exodus 3:5.

DESPITE the popular familiarity of the hymn "Nearer, my God to thee," many of us do not live up to it.

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone. . . .

That is not a likely place to feel nearer to God.

So by my woes to be
Nearer, my God, to thee. . . .

That is not easy. We naturally find God in life's lovely experiences. "Praise God, from whom all blessings flow." That is where we find him—in our blessings—but when darkness and disaster come, we commonly cry, Where is God?

One Englishman recently said this: "I don't know what I believe, but I don't believe all this 'God is love' stuff. I've been in two world wars, been unemployed eighteen months on end, seen the missus die of cancer, and now I'm waiting for the atom bombs to fall. All that stuff about Jesus is no help." Well, did *you* never feel like that?

This evening we study the kind of person who in such difficult situations does not lose God, but finds him. We shall be back in Chicago in a moment, but we start far away from here, some thirty-two centuries ago, out in the Sinaitic wilder-

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Radicalism must become rooted in the church.

Radicalism must become radiant. The New Testament is the most joyous news in the history of time. Radicalism must capture the joy of the gospel and release it to all who hunger and thirst after righteousness. The *good news* of the gospel must again be sounded. Peace is possible. Economic security is sensible and solvable. Brotherhood is basic. Religion is relevant to all of life. This is our gospel. These are our goals.

If this means revolution, let it come! Thus comes the dawn of the new day. Only radical religion can save us now.

ness, where Moses, facing a desperate situation, heard the Divine Voice say: "The place on which you are standing is holy ground."

Into that wilderness Moses had fled, a refugee from Egypt. In anger he had killed an Egyptian taskmaster who was beating an Israelite and, compelled to flee, he had escaped into the desert, to lose himself in the bad lands. Whether one thinks of the public evils of Moses' time under Pharaoh's tyranny, or of the slavery of his people in Egypt, or of his own personal fall from being the son of Pharaoh's daughter to facing the niggardly life of the sheep range, Moses was in an unpromising place; and it was news to him when, amid the sage brush and the sand, the arresting message came that *that* place was holy ground.

God and the Wilderness

Far from being merely thirty-two centuries old, that scene is here in this congregation now. We find God in life's lovely things—yes! God *is* in life's lovely things. But soon or late all of us come to the place where, if we are to find God at all, we must find him in a wilderness. How we admire people who do that! When Helen Keller says about her blindness and deafness, "I thank God for my handicaps, for through them I have found myself, my work and my God," that is something! I have found the divine in the Ninth Symphony, or in sunsets,

When the sun supine
Lay rocking on the ocean, like a god,

but to find God where Helen Keller found him, or Moses—that calls for insight.

Today we all need that insight. Not only does life land each of us in unpromising situations, but our whole era is tragic, desperately tragic. How does one find God here? Yet some of the most momentous discoveries of God in history have been

made in just such situations. A verse in the Book of Exodus has fascinated me for years, but I have never dared preach on it. Here it is: "And Moses drew near to the thick cloud where God was." What a place to find God!

Nevertheless, that kind of experience has made history. In 1754, George Washington, in his early twenties, was on a tough spot. He had been defeated at Fort Mifflin; he was accused of taking hasty action before reinforcements came in order to get all the glory for himself; his officers were called "drunken debauchees"; his report on French plans was denounced as a crooked scheme to advance the interests of a private land company. It looked like the end of George Washington. But now, Douglass Freeman, his biographer, looking back, writes this: "Just when one is about to exclaim about some mistreatment, 'What an outrage!' one reflects and says instead, 'What a preparation!'" So, from Moses to Washington holy ground has been found in a wilderness—what a preparation!

Well, what went on inside Moses that made possible his discovery of holy ground in the wilderness?

Righteous Anger

First, he found something to be angry at. He had been brought up as the son of Pharaoh's daughter, living a soft life; as a playboy, it may be, at the royal court. But as maturity came on, he began to be angry. How he must have fought against it—this disturbing indignation against something intolerably wrong, the slavery of his people! The more he grew up, however, the angrier it made him, until one day, seeing a Hebrew slave beaten by an Egyptian taskmaster, he was so mad that he slew the taskmaster.

That was foolish. That did no good. But at least, this is to be said for Moses: he was no longer a playboy; he was angry at something very wrong.

That was the beginning of the real Moses. His anger needed harnessing, but it was basic to all that followed. Said Martin Luther, centuries afterwards, "When I am angry, I preach well and pray better." Said William Ellery Channing, the great New England Unitarian minister, "Ordinarily, I weigh one hundred and twenty pounds; when I'm mad I weigh a ton." Anger is not ordinarily presented as a Christian virtue, but remember our Lord, of whom our earliest Gospel says that, when he saw a deed of mercy being held up by a ceremonial triviality, "he looked round about on them with anger"; and that when he saw little children being roughly shoved aside, "he was moved with indignation." Paul did write I Corinthians, 13, on love, but he said also: "Be ye angry, and sin not." That is to say, control your anger, harness it for good; but still, in the face of some evils, you are not a Christian if you are not angry. Great character is not soft; at its very core is indignation at some things intolerably wrong.

So in his grim generation Moses began his discovery of holy ground, and when he came down from Sinai he carried with him ethical convictions that have shaken the centuries: "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet." So! His indignation against evil got him somewhere.

Need I expand the application of this to ourselves? Look at our world! It is hard to find God here, we say. Well, we can start. We can see the evil here that ought to rouse our indignation. We can see the everlasting right here calling for our backing and support. We can at least quit our moral apathy, and wake up to the momentous issues of right and wrong in our neighborhoods, our cities, our nation. That's where Moses started when he found holy ground in the wilderness.

This start, however, led him to a second step. Moses in the wilderness confronted Moses. He had never had such a searching look at himself before. Outward wrongs were there, demanding that someone set them right; but, if Moses was to help, he had to tackle Moses.

We had better get this austere aspect of our theme into the picture, because the whole idea of seeing divine meanings in life is so commonly sentimentalized.

The poem hangs on the berry-bush
When comes the poet's eye;
The street begins to masquerade,
When Shakespeare passes by.

That's true. Life is just as rich as we have the capacity to see. That's true. But that lovely aspect of the truth is not the whole of it. To confront oneself in a wilderness, to be told that there is divine opportunity, is a soul-searching experience. "Tackle yourself!" said God to Moses.

Personal Responsibility

Of course Moses at first backed off from that. Who was he to do anything about the Egyptian situation? "Meek as Moses" is a cliché now. Well, Moses was far from being meek in any soft sense, but he was humble. All great character is humble. William Carey, one of the supreme figures in Christian history, a major pioneer in opening India to the gospel, in his elder, reminiscent years said: "If God could use me, he can use anybody." Moses was like that, and when at last on Nebo's top he surveyed the Promised Land, and recalled the long years in the wilderness, I imagine he said: "If God could use me, he can use anybody." So, of course, he shrank at first from God's formidable call. But not finally! He confronted himself until he dedicated himself. He found his vocation in that wilderness. With God's help he would be Moses!

How often scenes like that have been the turning points of history! Once a man named Wilfred Grenfell landed in Labrador, on a gala vacation cruise, visiting for fun a strange coast. Landing on that bleak, inhospitable shore, however, he

wrote afterwards: "I attended 900 persons who never would have seen a doctor if I had not been there." That got him. He *had* to come back. He *had* to identify himself with Labrador. A divine voice had said to him in a wilderness: "The place on which you are standing is holy ground."

God is saying that to someone here about some situation—personal, domestic, social, national. It is dreadful, we may be thinking. Yes, but if a situation is dreadful, then there is need. Tragedy is simply *need*, spelled with different letters; and so opportunity to help is there; you can do something for somebody, not despite the fact that it is Labrador, but because it is Labrador.

The poem hangs on the berry-bush,
When comes the poet's eye.

Yes. But the real miracle arrives when the poem does not hang on a berry-bush, but is hidden deep in a wilderness, or in Labrador, or in some forbidding personal tragedy, and *then* "comes the poet's eye." So the great souls have found holy ground in unlikely places. They have found their vocation there.

Tragedy Is Need

We come to grips with our central theme, however, when we follow Moses' experience to a deeper level. In this encounter with right against wrong, in this self-dedication for his people's sake, he came face to face with God. Whatever may have been his idea of God, it is clear from the record that he had not in the least expected to meet his God in *that* place. What kind of situation was that in which to encounter God?

Many of us are precisely in that state of mind. We habitually talk of God in terms of love, beauty, goodness, so that when we face a situation, in our personal experience or in the world at large, where love, beauty, goodness are singularly absent, we lose all sense of God. Where is he? we say. Our modern liberalism has contributed to this state of mind. Sings James Russell Lowell:

God is in all that liberates and lifts,
In all that humbles, sweetens, and consoles.

That is true. Wordsworth sings of God as

A presence . . .
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man.

That is true. But if the *only* God a man has is the God who thus is seen in the lovely things of life—its beauty and graciousness, the light of its setting sun, its liberating and consoling hours—then, when he finds himself in some tough, dismaying experience—in a desert, where beauty, goodness, and loveliness seem absent—where has his God gone? In days like these I need the God who encountered Moses in the wilderness, who challenged Grenfell in Labrador, the God who confronts men in unlikely places.

As a matter of historic fact, some of the most memorable encounters with God in history have been of that type. Moses in the desert; the Great

Isaiah in Babylon with his exiled people; Job, out of his tragic calamity saying to God, "I had heard of thee by the hearing of the ear, but now my eye sees thee." The Old Testament is full of such experiences. As for the New Testament, there is Calvary. My soul! Crucifixion is not lovely. Who, casually looking on, could have found God there? But countless millions since, with hushed and grateful hearts, have seen that Calvary was holy ground.

God at Calvary

It is no accident, I tell you, that man thus finds in tragic situations some of his profoundest insights into the divine. Soft occasions do not bring out the deepest in a man—never! Rather, in formidable hours when loyalty to the right means the risk of everything, perhaps life itself, in dismaying generations when right is on the scaffold and wrong is on the throne; in personal calamity when God is no mere frosting on life's cake but the soul's desperate necessity—then have come man's profoundest religious insights and assurances. Where did Jesus say, "Not my will, but thine, be done"? In Gethsemane. When did Luther write his hymn?

A mighty fortress is our God,
A bulwark never failing.

When he faced a hostile Emperor at the risk of his life. When did Sir Thomas More say, "I die, the King's good servant—but God's first"? On the scaffold.

I do not know where this truth hits you, but for myself, now in my elder years, I bear my witness. My deepest faith in God springs not so much from my Galilees, where God clothed the lilies so that "Solomon in all his glory was not arrayed like one of these," but from times when "the rain descended, and the floods came, and the winds blew," and God was there so that the house fell not. You know the familiar argument that the world is such a mess, its evil so senseless and brutal, that we cannot believe in God. Well, the world's evil *is* a great mystery. It raises questions which none of us can answer. But over against the souls who, because of the wilderness, surrender faith in God, I give you the souls who found him in the wilderness. They are a great company.

Let us look at some of them.

Modern Wildernesses

Can you think of anything much worse than being a hopeless alcoholic? That's a wilderness for you! Well, here is my friend, Mrs. Marty Mann. She was there. Thirteen years ago she was in that hell. Listen to her story of what happened there: "In the depths of my suffering I came to believe that there was a Power greater than myself that could help me; to believe that because of that Power—God—there was hope and help for me." So in the wilderness she found God, and, like Moses, she is today leading others from the desert to the Promised Land. Of how many lives is it

true that they never would have seen the stars, if it had not been for the night?

Or can you think of any much tougher situation a nation could go through than Britain experienced in the last war? I have quoted one Englishman who lost God then. But Edward R. Murrow tells us: "In the autumn of 1940, when Britain stood alone, when the bombers came at dusk each evening and went away at dawn, I observed a sign on a church just off the East India Dock Road; it was crudely lettered and it read: 'If your knees knock, kneel on them.'" Thank heaven, the power to find holy ground in a wilderness did not die out in England, and with it came what Edward Murrow calls, "steadiness, confidence, determination."

Vital Discoveries

Or let me be autobiographical, as I trust some of you are being now. In my young manhood I had a critical nervous breakdown. It was the most terrifying wilderness I ever traveled through. I dreadfully wanted to commit suicide. But instead I made some of the most vital discoveries of my life. My little book *The Meaning of Prayer* never could have been written without that breakdown. I found God in a desert. Why is it that some of life's most revealing insights come to us not from life's loveliness but from life's difficulties? As a small boy said, "Why are all the vitamins in spinach and not in ice cream where they ought to be?" I don't know. You must ask God that. But vitamins are in spinach and God is in every wilderness.

Out of my stony griefs,
Bethel I'll raise;
So by my woes to be
Nearer my God, to thee,
Nearer to thee!

Indeed, consider not only personal situations, but our world situation now. Recall the calamitous era of the American Revolution, so terrific that many then could perceive nothing but chaos and tragedy. Yet, beneath the surface, see what was going on! The thirteen colonies had been for years at bitter odds—sometimes at swords' points with one another. Then, in 1774, at the first Continental Congress in Philadelphia, Patrick Henry made a speech in which he said this:

Throughout the continent, government is dissolved. Landmarks are dissolved! Where are now your boundaries? The distinctions between Virginians, Pennsylvanians, New Yorkers, New Englanders are no more. I am not a Virginian but an American.

See what was going on for those with eyes to perceive! A nation was being born. One of our contemporary historians, describing that scene, exclaims: "Forty-three delegates sat spellbound, hypnotized altogether. It was crazy, what they had just heard; they knew it was crazy. An American—in God's name what was that?"

But Patrick Henry was right. And he would be right again if he could be here with us, and could see, beneath all our seething turmoil, the emergence of new germinative ideas of world unity and world citizenship. This era too is holy ground.

Play your part in it—large or small—against the little-mindedness, the prejudices, the hatreds that divide individuals and neighborhoods, races and nations! When Rip van Winkle went to sleep, the sign over his favorite inn bore the portrait of George III; when he woke up, it bore the portrait of George Washington. He had slept through a momentous revolution. Don't do that now! This is holy ground, and God is here.

Awareness of God

Now, a brief final word. When any man thus finds God in *unlikely* places, one may be fairly sure that he has first found God in likely places. Some beauty has touched his life, some love has blessed him, some goodness has made him aware of God. If you have that chance now to discover the divine, don't miss it! It is not easy to find God in an unlikely place. Start now by finding him in a likely place.

Beauty, goodness, loveliness are here. Nobility of character, unselfish sacrifice, moral courage and lives through which a divine light shines like the sun through eastern windows, are here. And Christ is here, full of grace and truth, in whom we can see the light of the knowledge of the glory of God. Find God in these likely places that you may find him in the unlikely places, too.

Reformation Hymn

Tune: *New Reformation or Austria*, 8.7.8.7D.

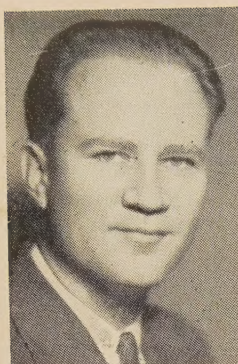
LORD, we thank thee for our brothers,
Keeping faith with us and thee,
Joining heart to heart with others,
Making strong our company.
With the cross our only standard,
Let us sing with one great voice,
Glory, glory, thine the kingdom;
Churches in thy church rejoice.

God be praised for congregations
Coming side by side to thee;
Many tongues of many nations
Sing the greater unity.
Sweet the psalm and sweet the carol
When our song is raised as one:
Glory, glory, thine the power,
As in heaven thy will be done.

Hallowed be thy name forever!
Heal our differences of old;
Bless thy church's new endeavor,
For thy kingdom make us bold.
One our Christ and one our gospel,
Make us one we now implore.
Glory, glory, thine the glory,
Through the ages evermore.

ROGER K. POWELL.

[Additional hymn tunes for this hymn may be secured by writing to the Rev. J. T. Morrow, St. Paul Council of Churches, St. Paul, Minn., and Dr. Hugh Chamberlin Burr, Rochester Federation of Churches, Rochester, N. Y.]



What Happens at Communion?

By L. Humphrey Walz

He . . . took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." I Corinthians 11:23-24.

WHEN the resistance to Christ's ministry was reaching its peak and he knew he had only a few hours left of earthly life, he gathered his disciples in an upper room for one last supper together. He knew that his impending painful, shameful execution as a criminal would bring confusion to their thoughts and despair to their spirits unless they could be made aware that his love was unconquerable and his living friendship indestructible. And so, St. Paul wrote the words of our text.

Christ's instruction was puzzling at first, but the disciples and the early church remembered, obeyed and made a significant discovery: The Lord whose body had been broken on the cross was present with them as they gathered in his name for the breaking of bread in what we now speak of as communion.

The very same cleansing of will, strengthening of spirit, greatness of heart, humility of character and radiance of life which he had given them in the days of his flesh were now coming to them when they broke and ate the sacramental bread together in remembrance of him. They did not try to explain; they were content to experience.

Transubstantiation

Still, human beings have been created with the craving to know explanations as well as facts. Hence many attempts were made through the centuries to account for what happens at communion, but by the Middle Ages, one interpretation, known as *transubstantiation*, was most widely accepted. Still the official doctrine of the Roman Catholic Church, it teaches that when the priest holds the bread up before the congregation in the mass, or communion, and says, "*Hoc est . . . corpus meum*" ("This is my body"), the *substance*, though not the appearance, of the bread is literally transformed into the *substance* of the body of Christ. Thus the living Christ enters us spiritually as we take the bread physically into our bodies.

As the power, authority, unity and spirituality

of the Roman Catholic Church began to disintegrate in the fifteenth century, and the growth of the spirit of scientific investigation and exploration led people to question its teaching, many scoffed at the idea of any words being capable of having such a magical effect. The echoes of their scoffing are still heard in our language today. "*Hoc est corpus*" was parodied into *hocus pocus*, to refer to the magician's trickery in seeming to make happen right before your eyes something that is not happening at all. Abbreviated into the word *hoax*, it applies to something that is promised but not produced.

Consubstantiation

Martin Luther, the fiery little monk whose courage and determination gave expression and leadership to the forces underlying the Protestant Reformation, refused to scoff, however. The fact that the Roman Church expelled him and put his life in danger did not prevent him from seeking to preserve everything valuable in her teaching and practice. No matter what skeptics might say, he had personally had his awareness of the transforming real presence of Christ sharpened and revived at mass in his Roman Catholic years and in his later sharing in the Protestant holy communion. He wrote of this in a hymn:

Take my flesh, He said, and eat it,
Hidden in this piece of bread. . . .
Sweet henceforth shall be thy labor,
Thou shalt truly love thy neighbor.
So shall he both taste and see
What thy Lord hath done in thee.

To sum up his understanding of this communion experience, Luther devised the term *consubstantiation*, and he sought to clarify its meaning by various metaphors and similes, of which the most satisfactory is that describing red-hot iron. The heat is not the iron, but it is *in* the iron and is communicated to whatever the iron touches. Similarly, Christ's body is not the bread, but Christ is nonetheless spiritually present *in* the bread; and the hearts of faithful, expectant Christians are thus warmed by him as they partake of the sacrament.

To Ulrich Zwingli in Switzerland this seemed still too Romish and remote from the facts of experience. As a papal military chaplain in Italy, he had seen the worldliness of Roman church leaders. As parish priest of Einsiedeln, a pilgrim-

L. HUMPHREY WALZ has a broad background for this study of the different concepts of the Lord's Supper. A Presbyterian minister, he has participated in interdenominational work on local, national and international levels, and received his theological training at a variety of institutions. These include Oxford, which is Church of England; Mansfield College, Oxford's Free Church seminary; and Biblical and Union, New York's interdenominational seminaries.

age center, he was repelled by the claims that religious wonders could be accomplished by physical objects—that the fragmented bones of saints and martyrs could heal and that money paid for indulgences could procure forgiveness without penitence. The claim that a ceremony conducted by a priest could give mystic powers to a bit of bread thus became increasingly repugnant to him.

The bread and wine Zwingli came to regard as no more than symbols, *visible emblems of an invisible reality*. This is far from denying that they had any special power. A symbol *can* stir a tremendous response in those who are loyal to the reality and understand the meaning of the emblem. If this were not true, the four young men who risked their lives to plant the Stars and Stripes on the topmost point of Iwo Jima were simply foolhardy. The flag, as an emblem of national unity founded on national integrity, evokes a mighty reaction from those who hold allegiance to what it symbolizes. Similarly, those who, in loyalty to Christ, come to communion “in remembrance of” him are reminded by the broken bread of his limitless, self-sacrificial, long-suffering love and are stirred to a renewal of their determination to follow him in love.

Zwingli thus accurately described what usually happens to most sincere worshipers when they come to communion. However, he does not account for the rare but real experiences which consubstantiation and transubstantiation take very seriously. A symbol stirs up a response from *within*, yet in our most receptive times at communion we feel also the transforming power of the love of Christ entering from *without*.

Sacramental Seals

John Calvin sought a single expression which would include both realities and be in line with the teachings of the New Testament and the early church. He spoke of the sacraments as *seals*, a term which is best understood in the light of the practices of the commercial world.

In business transactions there are all sorts of documents that pledge the existence and transference from one person to another of certain properties or powers. Such a document is not valid, however, until the seal (or signature or some other *unique, personal, visible mark*) is added as a guarantee by the party of the first part. The transaction is complete when the party of the second part adds his seal (or equivalent) of acceptance.

The most common such document is the bank check. A sum of money is pledged on one line to a person named on another line. This pledge becomes valid when signed by the payer, and the money may be deposited in the payee's account when the latter adds his signature (or equivalent) on the back.

Similarly, the ever-present Christ pledges to us in communion the unlimited wealth of his love. The bread broken, as his body was broken, and the wine outpoured, as his lifeblood was shed, are *his sign*, his unique, personal, visible mark, validating that love to us. This love finds its way into the treasury of our heart with our reaching out for

the bread and wine as *our sign* of an inner desire that he shall cleanse and dominate our life.

This commercial language speaks *clearly*, but we must say the same thing in family terms if we are to accept it *warmly*.

A woman, deserted by her ne'er-do-well husband, took in washing to support herself and put her daughter through school. The one relaxation she allowed herself was church attendance on Sunday. Her child went willingly with her for some years; but the older the daughter grew, the more reluctant she became.

Her trouble was embarrassment over her mother's coat. She couldn't remember her ever having had another. It was out-of-date, unevenly faded. The sides against which she had carried bundles were badly worn; and there was a three-cornered tear, neatly mended but nonetheless there, made when she had stumbled with her burdens on the ice. The pockets into which she had plunged her gloveless hands in winter were out of shape. It was all very humiliating for a sensitive girl in her teens.

Sacrificial Love

Then one communion Sunday the minister spoke on the theme, “This is my body which is for you.” He made clear how the love of Christ was revealed in the sacrifice that knew no limits, even to bodily suffering on the cross. He showed how Jesus, in breaking the bread, made this impersonal, material act a unique guarantee of that same unlimited, undefeatable, personal love.

Just how the girl happened to glance down at that moment, or why for the first time she saw the rough hands and swollen ankles as not unlovely, she was not quite sure. But she did know that from then on that worn and faded coat took on new meaning.

The mother's self-sacrificial love had always been there, pledged unreservedly to her daughter. That coat had been a unique, visible, personal guarantee of the reality of that love. But all the wealth of that maternal affection could not be deposited in the treasury of the daughter's life until she learned to add her own expression of grateful, humble appreciation. It was in terms like these that Calvin understood what can and should—and often does—happen at communion.

The four classical explanations of what happens at communion are as opposite and angular to one another as the sides of a pyramid. But this fact should not permit us to exclude from our Christian fellowship those who approach this great mystery and reality from differing points of view. The people who climb a pyramid from different sides draw closer and closer, not only to the heavens above but to one another. So it is when we come to the communion sacrament with sincerity, humility and receptiveness. No matter from which point of view we approach, we are enabled to ascend nearer to the Ascended Lord who is with us always; and, at the same time, we are brought closer, ever closer, to each other in spirit and in truth.



Our Protestant Heritage

By Harry Bertrand Taylor

Where the Spirit of the Lord is, there is freedom. II Corinthians 3:17.

WE cannot think of our Protestant heritage without projecting our thought forward as well as backward. Christianity has come down through the ages in two great streams. They are the free and the ordered, the prophetic and the priestly. They flowed together in outward unity until about four hundred years ago. Then the stream divided over sharp issues of doctrine and practice and ever since has flowed on in two parts which we call the Roman Catholic and the Protestant. It will be worth our time on this Reformation Sunday to think about the value of our Protestant faith and its promise for the future of religion.

First of all, Protestantism is a religion capable of adaptation to progress. It can adjust itself to advancing knowledge in the realm of scientific thought and make the most of the best that modern scholarship has to offer. It can grow and spread to embrace all new developments consistent with the fundamentals of Christian faith and practice. If anything is clear, it is that mankind is committed heartily and irrevocably to the message and spirit of modern science. While science is not infallible, no religion that does not heartily and unreservedly respect the right of scientific inquiry can flourish as an integral part of real life.

Hope in Protestantism

In Protestantism we find the best hope for such intellectual and spiritual growth. We need not and should not go so far as to claim that Protestantism is entirely committed to the scientific spirit and Roman Catholicism wholly opposed to it. But there is a fundamental difference. "Where the Spirit of the Lord is, there is freedom." By its very nature Protestantism leaves the intellect free, while Roman Catholicism claims the right to pass judgment as to what may or may not be accepted as true. That judgment is rendered by a church for which claims of absolute infallibility are made. When Protestant bodies declare that no Christian can accept certain conclusions of science, they are acting inconsistently in defiance of their own spirit. When Rome acts in a similar way, however, it is acting consistently with its accepted policy.

As an amazing and dramatic illustration of this point, consider the dogma of the Virgin Mary's

assumption proclaimed by Pope Pius XII a few years ago. The pronouncement required that all Roman Catholics accept the belief that Mary's physical body went to heaven. Any disbelief became heresy. The fact that it has taken two thousand years to make this interesting discovery is well worth pondering.

Scriptural Authority

In the second place, Protestantism has an invaluable asset in its commitment to the New Testament as the standard test of its beliefs and practices. Both Roman Catholic and Protestant Christianity always have professed to be founded on the New Testament. There is a fundamental difference, however. The Roman Catholic has claimed for the church the right to develop and interpret the sources of faith. The practical effect is that the church supersedes the New Testament as far as actual authority is concerned. On the other hand, while the Protestant does not deny that "new occasions teach new duties," he holds to the original sources of our faith much as the loyal American holds to the Constitution as the ultimate test by which all matters of civic welfare must be tried. There is large liberty of interpretation, but nothing must be made essential to the Christian religion or to the Christian church which is not in plain accord with the principles and spirit of the New Testament.

Take an outstanding instance of the difference between the two great Christian bodies, namely their teachings about the ministry and the sacraments. The Roman Catholic view is that Christ established an order of ministers, headed by Peter, whose apostles were given authority to name as their successors bishops who in turn should ordain priests. Only men so ordained can officiate as priests. Only such priests can validly administer the sacraments. The Protestant view is that Jesus called his followers into a fellowship and left them relatively free to develop methods, orders and administration to suit the changing conditions of the world.

No Authorized Orders

The Roman Catholic position is, of course, entitled to respect. But when we ask for the plain facts, we find that in all the New Testament there is not a shred of evidence for this position. Jesus never said a word which even hints that he con-

HARRY BERTRAND TAYLOR preached this sermon on a Reformation Sunday to his large Presbyterian congregation, the Church of the Covenant in Cleveland, Ohio.

templated having in his church any authorized order of bishops and priests—or presbyters and deacons, either, for that matter. The Gospels nowhere state or even imply that such orders of ministry are essential to the church or that valid administration of the sacraments has the slightest necessary connection with such a ministry. There are clearer references in Paul's epistles, which were written in the light of the need of the early church for practical guidance in terms of order and organization. Careful students of church history agree, however, that there is no evidence in the early church that any one system of church order prevailed. One of the greatest of these students, the late Canon Streeter, declared that no one order or system of church organization can claim to be that of the primitive church.

In the third place, Protestantism seems also to have a clear right of way into the future because of its natural alliance with the principle of constitutional democracy. That certainly is an appropriate word for a day when democracy is fighting for its existence in the world. It is no accident that Protestantism always has worked hand in hand with the development of popular government. Protestantism exalts the freedom of the individual conscience. Once again, "Where the Spirit of the Lord is, there is freedom." Protestants see authority in the church as coming from God through the whole body of believers rather than through a selected group of men called clergy who are commissioned to rule. This does not mean that Protestantism disowns authority or sets up a majority in place of God. It means that in the Protestant church, as in any true democracy, authority is sought and found in the people rather than in a special priesthood.

Totalitarian Phase

It is this totalitarian phase of Roman Catholicism which gives thoughtful Protestants the deepest concern. The spiritual functions of the church do not disturb us. In fact, we welcome heartily anything which the church may do to deepen spiritual awareness and give moral anchorage. The political ambitions and presuppositions of the Roman Catholic Church, however, are of an entirely different character. Without bigotry or prejudice, we may well beware of the infiltration of Roman Catholic political doctrines into our democratic governmental processes. In actual practice, Roman Catholicism as a system of church government is the antithesis of democracy, being totalitarian in its essential nature. We believe that the future lies with popular processes in both state and church. Protestantism, therefore, is the best hope of such religious development in the future.

Finally, Protestantism holds the best hope of religious unity. Everything points to a greater unity as essential to the religion of the future. It is becoming more and more clear that Christian unity—if ever it is to come—must come, not through the submission of one part of the church to another, but through mutual cooperation; not by a

return to ancient ways on the invitation of the supposedly infallible Roman Catholic Church to heretical Christian sects, but by a common march forward to new ways in the spirit of Christ. Protestantism is the one religious force in the world that is showing itself capable of practical steps and movements toward such unity through cooperation and mutual understanding. As Henry P. Van Dusen has pointed out: "Our century has its sad features. But there is one feature in its history which is not sad. That is the gathering tide of Christian union. The present-day movement for Christian unity is both old and new. It is old in impulse, but new in fulfillment."

New Unity

It may seem like a contradiction to speak of a divided Protestantism as holding the best hope for church unity in the future when the Roman Catholic Church already exhibits such power from its unified faith and administration. However, the unity that Protestantism will achieve in the future will be a voluntary unity of free spirits, whereas Roman Catholicism always will be unified through involuntary coercion. In the long run we cast in our lot with the free movement of the Spirit of God upon the free spirits of men. We take our stand with the prophetic rather than with the priestly succession.

But there is something more for us to do today than just to glory in the value and promise of our Protestant faith or to assume that its future is assured. Just because true Protestantism means so much to the religion of the future, we must take it and our relation to it with deep seriousness. We must be alert and resolute to free Protestantism from the faults which weaken it. Let no one deceive himself by dreaming that Protestant Christianity left to itself will drift on automatically to inevitable victory. The basic fact about Protestantism is that it dies if left to itself. It depends on the loyalty and the awakened conscience of every Protestant Christian man, woman or child. That is at once its weakness and its glory. If Protestantism is weak or in danger, it is not so from its critics without, but from the inertia, the lethargy and the halfheartedness of its members within. Individual loyalty alone can fulfill the promise of our cherished faith.

Are we ready to bring such an offering? Are we ready to make our heritage of a free church into a spiritual fellowship, a vital, dynamic religion, glorious through our unreserved and passionate loyalty? May the Spirit of the living God who spoke in the prophets and dwelt in the Lord Jesus awaken us to our high privilege and lead us and all men in the liberty wherewith Christ has made us free!

Correction

CLYDE M. ALLISON calls our attention to the inadvertent transposition of copy in his sermon, "The Word" (Sept.). The line, "Not another indoctrination," at bottom of column 2 should be followed by the portion beginning in column 1 with the words "By the subtle process" and ending with the line in column 2, "At least we say we do. And, in a sense, we do."



What All Saints Know

By Kendig Brubaker Cully

"And this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3.

WHEN we think of the Christlike souls of all the Christian generations, we are amazed at the splendor of their lives. There are the towering figures whom everyone can name—Paul and Polycarp, Augustine and Francis, Luther and Calvin, Wesley and Edwards. Those are the mighty ones through whose spiritual genius God blessed mankind. But there are also the uncounted hosts of those whose names are obliterated but whose lives are woven into the fabric of Christendom. How indebted to all of them we are—to those saintly souls whom God chose to be channels of his love. What was the secret of their lives? What is it that all the saints know? Is it possible that we, too, might live as they?

It is really no secret at all. Indeed, the saints' whole purpose in living has been the disclosure of the secret. They want to share a transcendently wonderful reality with us. It is this: although in the midst of life we are in death, yet in the midst of death we are in life. What they know is that they have received from God the gift of eternal life. Amidst life's passing experiences, they have been given that which does not pass away. In the temporal there has been disclosed to them the eternal.

So we come to our text. It is a passage from the so-called high priestly prayer of Jesus. This is the lofty prayer on the eve of his crucifixion, given to us in the Gospel according to John:

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

Scholars of the Fourth Gospel have pointed out that it is unlikely Jesus spoke these words in exactly this form. For instance, it is improbable that in addressing his heavenly Father he would have referred to himself by name as "Jesus

Christ." Be that as it may, the significance of these words lies in their witness to something which Jesus did for the disciples, and which he meant to them. That struggling, miserable, undistinguished little group of people knew that God had acted mightily in Jesus Christ to bring them the greatest gift of all: eternal life.

They no longer looked forward to something which they would experience in a future felicity. Now—right *now*—they had received eternal life through Christ. It was life with God. It was reborn existence. It was life in the kingdom of God. It was the joyous awareness that God in his infinite mercy had come to them, and redeemed them and made it possible for them to live in his love, boundlessly and abundantly.

That is what the saints always have known. Saints past and present teach us exactly that. God offers us his eternal life. We may enter it now. We don't have to wait until we die to ascertain the nature of immortality. This is life eternal—to know the only true God, and him sent by God, even Jesus Christ.

New Meanings

If we want to have the spiritual certitude which all the saints have known, then we too must discover this reality of present eternal life. Otherwise, we shall end up with some neat formulas, but scarcely the life Christ can bring to us. When we discover that God is giving us eternal life now, some very important things happen to us.

For one thing, each moment begins to be fraught with eternal significance. No longer will life be for us a matter of years and days and hours slipping fast from our grasp. No longer is life simply a banal alternation of routines—partly good, partly bad—which at best, or at worst, we must at least endure. Life now becomes an exciting privilege, an immeasurable wonder, each day a fresh gift of God's unfailing grace.

For the Christian is awakened to the truly personal life. In opening his heart to receive God's gift of love, he discovers his true self. He is now capable of throwing off the disguises which hitherto have hidden his true life from himself and others. He has confronted that utterly personalizing "midnight hour when all men must unmask." He knows now that, as a being responsible to God, he is freed from the shackles of his old prides, subterfuges and ambitions. He knows what Jesus

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meant in teaching that man must be born again. Now he knows that what heretofore have seemed terribly important matters are not of the consequence he had thought. He discovers that henceforth he is going to be related to the astoundingly world-shaking realities of God's kingdom.

When we let the surging fullness of the eternal life in God flow into us, when we let his love come fully to possess us, we are saved from the trite "certified soundness of dull men," lamented by Edward Irving. When we apprehend that we are in God's eternal life now, we welcome each new day with its necessary decisions. Like the Psalmist, we shall greet each new day with an affirmation: "This is the day which the Lord has made; let us rejoice and be glad in it."

The saints know also that a new dynamic quality enters them which is capable of transforming even the dark and dismal aspects of their living. Almost invariably life brings forth unexpected problems, some of them seemingly tragic in dimension. Is there any adult in this congregation today who has been free from at least one heart-rending experience?

Ways of Escape

We know how many and devious are the results which come to people who face such experiences—sorrow, frustration, discomfiture, pain and disappointment. If these don't come to ourselves, they come to our loved ones. Knowing that they come, we build up all kinds of attempted defenses.

Some resort to escapism. They seek to drown their troubles in ceaseless activity or the pursuit of pleasure. Others fabricate a species of stoical philosophy. They say, "Although much in life is difficult to bear, we must develop such will power that we are strong enough to endure all things with equanimity." Others write a letter of resignation to life. They take refuge in fantasy, attempting to discover in their dream worlds what the harsh facts deny them. Flourishing in our society, there are a considerable number of pseudo-mystical cults which appeal to this motivation. Still other persons take up a truculent attitude toward life. They say, "I'm not going to let anything keep me down. I'll go out and show them." There are cults that appeal to that motivation too. The How-to-Win-Friends-and-Influence-People variety of self-help basically appeals to the desire of a person to build a fortress of personal security against the onslaughts of fortune.

But all these are futile in the end. They evade the fundamental issue. We all want release from morbid fear, freedom from anxiety, an answer to our plaintive "Why?" And there *is* a way for us. The only ultimate serenity in the midst of tragic fact, the only true help in whatever may be our immediate trouble, is this: to let God do for us what we cannot do for ourselves. In the midst of even this which baffles and hurts and terrifies—*he is with us through his infinite love*. "This is eternal life, that they know thee the only true God." And that can be *now*. In the midst of your present difficulty—you can have his strength, his purpose

and his peace. If we receive what God wants us to have—his own love—we cannot know other than his peace.

The saints have known yet another thing. They have learned that the perfecting of the world is not a burden which human beings have to bear by themselves. God does not ask us to do more than we are capable of doing, though what we are capable of doing he *does* require.

So much of the thinking of our modern world has been based on the assumption that the human burden is indeed ours to bear alone. By and large our people have been very idealistic. Men and women have really desperately wanted to have a better world. We have felt that we could build a better world if only we worked at it harder and longer. We have postulated the innate goodness of man. We have said, let us appeal to this inherent goodness and build our societies upon that. We have sought to eradicate ignorance, clean up the social ills, foster good will, master the right know-how, and by these means to improve the human situation. These have been important tasks, and most of them are as yet only begun. There are still diseases to conquer, illiteracy to overcome, subtle forms of human slavery to abolish, an international consciousness to establish. Worthwhile ends—each of them—and worthy of all the time and energy we can expend for them.

But when we take upon our own shoulders the whole task of perfecting human existence, maybe we are stretching ourselves beyond our capacity to succeed. Or in our zeal for doing the work that needs doing, we may forget the reason why man is worth all this effort on his behalf. We are prone to become confused about our own part in the cosmic scheme, and a trifle too cocksure about our own particular contributions to the matter.

God's Designs

One can sympathize with a lady portrayed in a cartoon. She is talking to a book salesman who is showing her some encyclopedias. "I don't suppose," she says, "there's a less expensive encyclopedia that just makes a wild guess once in a while?" Well, the Christian doesn't believe in making wild guesses. But the Christian who responds to God in faith knows why man is worth struggling for—he is God's creation. And he knows that he isn't alone in his efforts to work toward a different kind of world. He knows that God who made the world has his own designs and is capable of working them out in a vaster way than we can ever imagine.

Jesus said, "My Father is working still, and I am working." We too must work, but the work we do must be the work appointed by God. The burdens are not on our shoulders alone. To assume that we are going to do God's whole work for him is to deny God. It is he who can perfect our imperfections. That is what the saints know—they do the work they feel God has committed to them and then lie down for rest, knowing that, though they have been able to do but little, God ultimately can and will do all things as he desires.

Hands

By Wauneita McConnell

I hold my life in my hand continually. Psalm 119:109.



DO you remember the hands of Jesus? It was his hands that lifted little children to the attention of the world. With his hands he blessed the food that fed the multitude. He stretched forth his hand to heal the leper. He used his hand to write in the sand words that frightened the guilty woman's accusers and that said to her, "Go and sin no more." On the cross nails were driven through his hands; after the resurrection he showed his hands to the disciples that they might believe.

When the Psalmist wrote, "I hold my life in my hand continually," he could have meant that what you do with your hands determines the quality of your soul. Cicero said, "The hand is a witness to our faith." Palmistry, which has little scientific basis, tries to make people believe that their lives are determined by the lines of the hand. In a sense this is true, but only as you and I make it so.

For Good or Evil

An old legend says that once three young ladies disputed among themselves as to whose hands were the most beautiful. One dipped her hands into a pure stream of water, another tinted her fingers with the pink of wild berries, and the third gathered flowers whose fragrance clung to her fingers. A haggard old woman passed by and asked for some gift, but all refused her. Then a fourth young woman, with no claim to beauty of hands, satisfied the beggar's need. The old woman said, "It is not the hand that was washed in the brook, nor the hand tinted with red, nor the hand garlanded and perfumed with flowers that is the most beautiful, but the hand that gives to the poor." As she spoke her wrinkles disappeared, her staff was discarded and she stood as an angel from heaven. This is only a legend, but its judgment is true. The most beautiful hands are those that minister in Christ's name to others.

Rae Shaw, famous sculptress, says, "Whether your hands are beautiful does not depend on taper-

ing fingers or smooth skin. It depends on what is in your heart, and what your soul and mind make your hands do." Certainly we have the power to make of our hands, hands of guilt or hands of goodness.

Jesus said of Judas, "The hand of him who betrays me is with me on the table." There they are on the table, the hands of goodness and the hands of guilt. The first Bible reference to hands stained with blood is that to the hands of Cain. Any individual who takes the blood of another is cursed by God's world. True there can be forgiveness; but, though the wound heals, the scar remains. The most outstanding example in literature is that in Shakespeare's *Macbeth*. You remember how, when the blood guilt was upon the hands of Lady Macbeth, she went to the bowl to wash off the blood. Though her hands were washed, you hear her cry, "Out cursed spot, out." Even the very earth rises up to cast her from its presence.

Carl Sandburg, in his *Life of Lincoln*, described the death of John Wilkes Booth. Some have advanced the idea that Booth killed Lincoln because of a perverted sense of patriotism, but Sandburg contends that he did so because of jealousy. Booth was America's foremost actor, and he felt Lincoln was depriving him of first place in the hearts of his fellow Americans. He wanted to be an idol, and so a peculiar, psychological prepossession seized him. He would destroy this rival and elevate himself.

The Hand of God

It was written of Booth that he had the presence of God and the voice of a singer, but that his hands were his greatest asset, for they held his audiences spellbound by the beauty of their movements. In a museum in Washington there hangs the pistol with which these hands sent the bullet into the brain of America's great statesman. Then Booth hid in a barn, where he was smoked out and shot. As he lay dying, he asked the doctor to raise his hands that he might see them. "Useless," he said, "useless." Then death took him. Booth's hands became useless the moment they yielded to a wrong thought.

I wonder this morning if someone is here who may be thinking of doing wrong? Perhaps he is trying to rationalize it into decency. I beg of you to fold your hands in prayer and ask God's help.

In Rodin's painting "The Hand of God," we

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find God holding the world in his hand and molding from it mankind, squeezing the clay into its most beautiful form. When God wanted to come to earth in perfect form, he chose the form of a man. And he gave his creature hands with which to clasp hands with other men and with God.

Hands have built the cathedrals of worship, commerce and education. Hands have pictured the sunrise and sunset. They have painted portraits of God writing his name in sparkling letters across the midnight sky. They have written words of inspiration and comfort. They have guided the transportation of the world across land and sea and air. They have cared for the aged and infirm. They have directed the lives of little children so that, when we recall the hands of our mothers, we can say with Bishop McCabe:

I almost weep when, looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.
I have looked on hands whose form and hue
A sculpture's dream might be,
Yet are those aged wrinkled hands
Most beautiful to me.

The Scottish evangelist, John M'Neill, used to tell how, as a lad, he worked at an out-of-the-way railroad station. On Saturday night he would walk home to spend Sunday with his parents. It was always late when he finished work, and the road was long and lonely. He needed all the courage he could muster for the journey. One night, darker than usual, found him particularly nervous. Suddenly he heard a footstep, and his heart seemed to spring into his throat. Then someone called, "Is that you, John?" and he recognized his father's voice. Knowing the lad might have been frightened on such a night, his father had come to meet him. "I just slipped my hand into his," said the great preacher, "and I was no longer afraid of anything."

Recently I saw a picture of two great hands clasped over a large city. One hand is labeled "management," and the other "labor." Underneath are these words: "The Need of the Hour." This *is* the need of the hour. How we need to join hands in friendship around the world. So frequently we forget that "there is only one race, and that is the human race."

Praying Hands

Albrecht Dürer painted a great devotional masterpiece called "Praying Hands," portraying with tremendous effectiveness the appeal of hands in supplication. The story is that Dürer and a friend wanted to become painters, but when lack of funds made it impossible for both to go on with the necessary training, it was decided that Dürer should be the first to study. By the time Dürer had completed his training, the hands of his friend had become so hard and calloused by toil that they had lost their delicate touch and could not handle the brush. Then it was that Dürer made the painting of these hands which immortalized his friend's spirit of sacrifice and devotion.

Some of you remember the story of Judson's life. He was the great Christian missionary to Burma. After he had been in prison, lying in stocks for months, he finally gained his freedom and asked the king of Burma for permission to go to a certain city to preach the gospel. Said the king, "I am willing for a dozen preachers to go to that city, but not you. Not with those hands. My people are not fools enough to listen to and follow your words, but they will not be able to resist those scarred hands."

When an old guide in the Alps saw a man trembling on the edge of a great crevice, he reached down a strong, reassuring hand. "Here," he said, "take this hand. It has never yet lost a man." To the person of faith, battling against fearful odds, God reaches down his hand.

At the heart of the cyclone tearing through the sky
And flinging the clouds and the towers by
Is a place of eternal calm.
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's palm.*

Many times children, sleeping in their small beds near their parents, will reach out in the darkness and ask mother or daddy, "Hold my hand." Just so, we who are children of God have faced the darkness of the night and have been afraid; we have cried out, "Father, hold my hand," and in his infinite love he has taken hold of our hand and led us into the morning. M. Louise Haskins has said, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way." So take God's hand and let him lead you in the way everlasting.

*From "The Place of Peace," by Edwin Markham. Reprinted by permission.

Seasons

THE corn stands high! Then Indian summer's glory
Weaves spells of deep remembrance of the past;
Each season's grand achievement tells its story,
And brings awareness of the things that last.

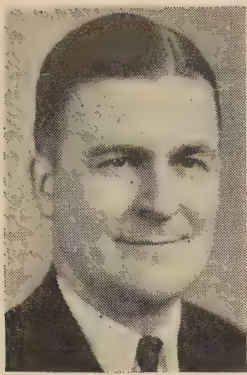
With spring long past, and summer lost in gladness

To see the fruits of labor stand mature,
Lush autumn wastes but little time in sadness,
Prays that the harvests ripe may long endure.

Colors of autumn sound the whole of living,
Blend brilliant shades of youth with silver gray,
Stand flaming when the sun is strong in giving,
Weave mysteries of life at end of day.

For in the twilight's hush, with shadows lengthened,
Deep knowledge grows that season's work is o'er.
Through summer sun the dreams of spring were strengthened;
Now winter waits to softly close a door.

FRANZISKA RAABE PARKINSON.



Life's Decisive Days

By Alton M. Motter

Do not ignore this one fact, . . . that with the Lord one day is as a thousand years. II Peter 3:8.

SOME days are worth more than others in the sight of God. He measures time, not according to our human clocks and calendars, but by the value of life's spiritual experiences. Some years ago I heard an educator speak on the subject of "Getting an Education in Three Days." He meant that all of his years in the classroom were determined by three distinct experiences which guided and molded his objectives in life. He pointed out that the days of our years are not democratic; some have more value than others. Consider the far-reaching influence of the day when Elizabeth Barrett became Elizabeth Barrett Browning; when Louis Pasteur announced his germ theory as a cause of disease; when Thomas Jefferson finished the Declaration of Independence; or when Martin Luther issued his great spiritual proclamation, "Here I stand, I cannot do otherwise—so help me God."

In his personal life, every individual faces days of critical decisiveness. They are decisive because they affect his life for many years to come. How true this is in one's choice of a life partner and one's life work. It is equally true for the kind of habits one establishes during the days of youth.

Critical Days for America

These are also decisive days in determining the civic atmosphere of our communities. Whether we can conquer the unholy alliance between crime and politics, or eliminate the rat-infested slums of our cities which blight the growth of children and youth, will be determined by what we do today. It is well to remember that no citizen can long ignore the threatening harvest which grows out of our civic or spiritual indifference.

Too, these are critical days in the life of America. As Christians, do we have the kind of spiritual qualifications which can fashion an enduring peace in the world? One of today's decisive tests before the American people is this: How shall we help to rehabilitate the Korean homes and villages which have been so horribly destroyed by our

bombs? It is a strange world in which our young men are conscripted to destroy a nation, but, when challenged to help reconstruct that country, are halted by the cry of "forced labor." Here is a chance for the Christian church to demonstrate that its young men can be the soldiers of Christ who sought to *save* men rather than *destroy* them. The volunteer work camps of our denominations and of the World Council of Churches are vivid proof of the fact that thousands of our Christian youth would volunteer to perform the kind of service in Korea which some of our super-patriots label as an insult to our national honor if such work was to be performed by our conscripted youth.

Freedom of Religion

These are also critical days for the church. Our basic problem is whether we shall be engulfed by the threatening peril of conformity. Some of our congressional investigations have created an atmosphere of fear which has even affected our Christian leaders. It is important to remember that those who would now burn the *books* containing unpopular ideas may not stop until they have burned the *people* who hold these ideas. Such has been the record of human history. How grateful all religious forces can be that Bishop Oxnam had the courage to request a hearing before Congressman Velde's committee—not only that his own name might be cleared, but that all religious faiths might be freed from the slanderous implications of a few writers and political leaders.

We can rejoice, too, over President Eisenhower's quick recognition of these injustices and his rapid action to re-establish the significant place our religious leaders occupy in ungirding the spiritual life of our nation. The American heritage of freedom of religion is too great to be imperiled by irresponsible men.

Christians of today face critical decisions as did the Christians of the first century. There is an ultimatum hanging above all of us which says, "Co-operate or perish." For the nation this means participation in the United Nations. In the church it means cooperating through councils of churches. Can the Christians of the world help to establish a kingdom whose maker and builder is God? What we do today in our personal, community and national life may affect our civilization for decades to follow. One day—with the Lord—*can* equal a thousand years!

ALTON M. MOTTER is managing editor of *The Pulpit* and editor of the 20th Century Quarterly, a journal of Christian education published by the Christian Century Foundation. After graduating from Gettysburg College and Seminary in 1933, he served a thirteen-year pastorate in Harrisburg, Pa., and was for five years the executive secretary of the Council of Churches of St. Paul, Minn. In addition to his editorial responsibilities, he is executive director of the Chicago Sunday Evening Club.

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1. Any member of the senior class of a participating theological seminary in the United States or Canada who is less than thirty (30) years of age is eligible for selection.
2. A participating theological seminary is one which notifies *The Pulpit* in writing not later than January 1, 1954 that, by official action of the faculty or the department of homiletics, the seminary desires to participate in the selection and agrees to the following rules:
 - (a) Each participating seminary will appoint a local committee of judges who shall carefully consider all candidates for the selection.
 - (b) Candidates shall be judged on the following bases: content and construction of sermon submitted, 60 per cent; delivery and pulpit poise, 30 per cent; personableness of the candidate, 10 per cent.
 - (c) All sermons must be original and not previously published.
 - (d) The local committee of judges will nominate to *The Pulpit* not later than February 15, 1954, the name of the candidate nominated for the selection, together with his sermon, submitted in duplicate typewritten copies, and a statement of not more than 200 words describing the candidate's delivery, pulpit poise and personableness. All nominations will be addressed to The Board of Judges, c/o *The Pulpit*, 407 S. Dearborn St., Chicago 5, Ill. Manuscripts submitted become the property of *The Pulpit*. None will be returned.
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Pulpit Post

Motion Carried

SIR: I would like to second Marvin A. Johnson's suggestion that The Pulpit publish bulletin board slogans as a

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Sin always collects; it never pays.

Character is the sum total of the choices we have made.

Children have more need of models than of critics.

When times are at their worst, we need religion at its best.

The greatest of faults is to be conscious of none.

Marriages do not fail; only people fail.

regular feature. Here are a few that I have used. Are there others who will share with us?

First Presbyterian,
South St. Paul, Minn.

PERCY L. SMITH.

[Our readers have responded enthusiastically in favor of this new feature. However, only a few have included sentences for possible publication. The Pulpit will be glad to continue the plan as long as our readers submit the necessary ideas. For publication purposes, we prefer groups of five sentences.—THE EDITORS.]

Micah in Palestine

SIR: G. Ray Jordan's "Micah in Palestine" (July) is so biased, so replete with half-truths and so lacking in facts that one comes to the regretful conclusion that the writer deliberately set out to slant the news. I have just returned from Israel; to me it is an unfair and shocking document.

There is so much that is questionable that one hardly knows where to begin. Dr. Jordan writes of "the hundreds of thousands of Arabs being made homeless in order to make room for the homeless Jews." He does not mention that these Arabs did not need to leave Israel, that they were urged to stay by the Israeli government and the Swedish representatives at the beginning of the war. He does not state that 170,000 Arabs remained and, obviously within security measures, enjoy full citizenship with the Jews, whereas this is impossible for the Jews in Arab states. The Arab leaders of these states urged them to flee.

He writes, "Many of the refugees in Lebanon and Jordan are not permitted to take remunerative jobs, because to do so would mean others would lose their share of income." He does not mention that in at least two Arab states, Syria and Iraq, they could obtain remunerative jobs, if the leaders would permit them.

He notes, with regret that we all share, the presence of "armed forces" in Israel, implying that such a situation does not exist in Jordan! Jordan has its armed forces as well. (Is it possible he did not see them patrolling the border?) He does not mention the constant threats to conquer all of Palestine which are given voice by the leaders of the Arab states.

He writes, "I heard the voice of Micah as we were looking at ruined Arab villages and remembering the brutality and intolerance that have gone into the making of Israel." This is nothing less than a foul blow. Of course there are ruined Arab villages in Israel—but he says nothing of the ruined Jewish villages in what is now Jordan. Of course there was "brutality and intolerance," but dishonest is the man who implies that it was all on one side.

He speaks disparagingly of the state of religion in Israel; the unwary reader would be led to believe that there is little of it and that the few who are religious are in constant strife. This is emphatically not true. If anything, Israel is much more religious than most countries today. Religion is the great motivating force that is responsible for Israel's dynamic progress. Even in the cooperative settlements, boys and girls are given intensive courses in their religion, based on the Old Testament.

Another gross misstatement: Dr. Jordan quotes a Brit-

ish newspaper as saying that "the people still hanker after the collectivism on which their first agricultural settlements were based." And he insidiously tries to connect this with Russian Communism. In the first place, as Dr. Jordan must know, there is a vast difference between Russian and Israeli collectives, most important of which is that the latter are purely voluntary; one may join or leave as one wishes.

The above criticism of Dr. Jordan's sermon does not in any degree imply that all the right is on Israel's side. The Israelis as well as the Arabs have made tragic blunders. It is a plea for fair-mindedness and objective reporting.

Grace Church (Episcopal),
Jamaica.

JOSEPH H. TITUS.

SIR: G. Ray Jordan's sermon, "I Met Micah in the Middle East," (July) causes me to consult my diary. For June 29, 1951, it describes a scene in Jerusalem and has Dr. Jordan present among some 15 Americans. Also present are Rabbi Herzog, son of the chief rabbi, and Ben Dor from the Foreign Office. There was some elaborate theological discussion which bored me no end. Dr. Jordan quotes an anonymous American visitor who said, "Let's forget religion and get on to something more practical." My notes tell me I said, "Let's leave theology and hear of something practical." There was much practical to be heard. Tremendous practical things were being done all over Israel to give people hope. As I later superficially indicated, "Is not this the essence of religion?" At least, such humanitarian work seemed more religious to me than feeling superior to the Islam and Jewish religions. Maybe that's why I met Micah all over Israel.

All Souls (Unitarian),
Schenectady, N. Y.

ROBERT S. HOAGLAND.

Courageous Sermon

SIR: "Paul's Letter to the San Diegans" (Sept.) is the finest, most courageous sermon you have printed since I subscribed several years ago. I liked also Clyde Allison's "The Word." It carries some of the flavor of *God's Trombones*.

St. Martin's Episcopal,
Detroit, Mich.

WILLIAM S. LOGAN.

Lutheran Issue

SIR: There is a story to the effect that Martin Luther once said, "If Bugenhagen and Justus Jonas think my sermons too simple, they need not listen. I aim to preach so that the simplest old woman in my congregation can understand." Some of the Lutheran sermons in your August issue reminded me of this story.

Are not many preachers (not all of them Lutheran, to judge by earlier issues of The Pulpit) tempted to make a show of wide reading and originality, often with resulting vagueness or obscurity? How about being able to say with Paul (I Cor. 1:7) that Christ sent us to preach the gospel, "not with eloquent wisdom, lest the cross of Christ be emptied of its power"? Simplicity need not mean shallowness. May it not be that the Bugenhagens and the Jonases will appreciate the simple, unadorned sermon more than that in which the preacher, consciously or unconsciously, strives to make a display of his scholarship and originality?

Evangelical Lutheran,
Decorah, Iowa.

N. ASTRUP LARSEN.

SIR: Let me congratulate you upon the extraordinarily fine August issue devoted to the sermons of Lutheran pastors. The sermon by Dr. Scherer was as good as ever, and that by Dr. Blackwelder was a masterpiece. It had as much in it as three average sermons rolled into one and then some "cream" added for extra measure. Let's have more issues like that for August!

Trinity Lutheran,
Coatesville, Pa.

HERBERT D. CRESSMAN.

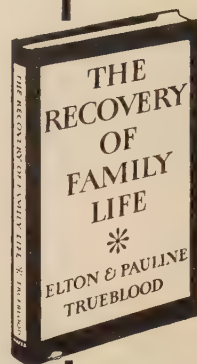
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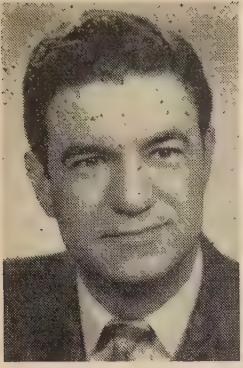
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The Teaching of Preaching

By Ronald E. Sleeth

THAT "our pastor is a good man, but he cannot *preach*," is a perennial comment of many sincere laymen in evaluating their ministers. Even more important than the criticism, however, is the challenge of such a statement to the theological seminaries and, more particularly, to the preaching departments of the seminaries. For, although this criticism is not new, it does make necessary the reaffirmation that the training of *preachers* is one of the primary responsibilities of a theological school.

The purpose of this article, therefore, is to assess briefly the history of the teaching of preaching, to make several observations on the present-day teaching methods, and to suggest a realistic program for the teaching of preaching.

Gradual Change

A survey of the teaching of preaching in seminaries would probably not reveal any consistent pattern, yet some general observations can be made. In the early days of theological education, young men who aspired to preach visited with successful practitioners and thus learned the trade as would any skilled artisan. Later, when preaching became a respectable discipline in the seminaries, outstanding preachers were added to the staffs—on either a full- or part-time basis—to instruct the young theologs. Still later, chairs of preaching were established, occupied largely by men who had succeeded in preaching effectively. Most of the professors of preaching today are those who came to the seminaries in this way.

A parallel but comparatively recent development was the addition of a man trained in speech to instruct the students in the delivery factors of preaching. The speech instructor usually concentrated on the use of voice and was divorced from the spe-

cialized field of homiletics. This division of duties was seen to be untenable, and the next step was to secure speech teachers who had theological training also. The purpose of this new move was to bring together the various functions of the preaching discipline and to integrate the teaching of preaching. Although this movement is not universal in seminaries even yet, there have been rapid strides in this direction.

New Developments

The latest development in the teaching of preaching can probably be best set forth by the following statements:

First, *the preaching department must function as a single unit*. Although at first glance this statement seems to be an obvious one, it represents a recent trend. A student cannot be taught *what* to say one place and *how* to say it another. Further, the material commonly associated with homiletics cannot be divorced from the speech function.

To achieve this unity, one step would be to form a single department of *preaching*, and drop the terms homiletics and speech. In this way, the men involved in teaching will work closely together, teach together, interchange classes, and learn from each other. True, one man may be trained more intensively in the theory of preaching while another is specially trained in technical areas of voice, delivery, and the like; but if they work together the divisions become meaningless. Furthermore, since sermons deal with theological and Biblical concepts, it is obvious that the men in preaching must be trained in these areas themselves. The example cited here might vary somewhat due to the number of persons involved, but the point is that all of the men in the department should be teaching *preaching*.

Training in Presentation

Second, *the teaching of preaching requires specialized training*. This affirmation holds meaning for both students and teachers. In an earlier day it was believed by many that if a person had something to say, the factors of how to present the material would take care of themselves. Without minimizing the importance of content, it seems imperative to state that the student needs special training in

the discipline of effective presentation of material.

The teacher, however, must be a specialist in his field. This means that the successful preacher may not necessarily be an adequate teacher of preachers. This in no way depreciates the value of an effective practitioner. Any student can learn from a great preacher. The point is that there is a large body of material that the *teacher* of preachers must absorb if he is to be effective. Besides holding a seminary degree, he must be a specialist in the theories of preaching, rhetorical principles, methods of organization, audience analysis, factors of delivery and elements of persuasion, to name only a few categories. In short, the teacher of preaching should be devoted to the profession of teaching as a calling.

Integrating the Curriculum

Third, *preaching must be seen as integrating the other disciplines in the curriculum*. Often preaching has been considered a mere supplement to the other disciplines in the theological school. However, a realistic view of preaching reveals that in the sermon the preacher brings together all the other courses. This means that the students are encouraged to bring into the preaching class for sermon use the insights of the other fields. They should be encouraged to preach Biblical, doctrinal, evangelistic and life-situation sermons. In this way the student may see his preaching as a unifying opportunity in relation to his entire study. Conversely, the teachers in the other disciplines should be encouraged to slant their material toward the practical use in the pulpit and in that way supplement the teaching done in the preaching department.

Fourth, *the teaching of preaching must be student-centered*. The teacher has no desire to make the student over into any set pattern. The student must be encouraged to develop his individuality of creativity and expression. In this view, any thought of teaching by model for imitation—either of the teacher or of any famous preacher—is not to be encouraged. The teacher is devoted, rather, to standing in the background encouraging the student. His relation to the student might be similar to that of the singing coach to the opera singer. The teacher, of

RONALD E. SLEETH is associate professor of preaching and speech at Garrett Biblical Institute, and has been on the faculty since 1947. A graduate of West Virginia Wesleyan College and of Yale Divinity School, he served overseas fifteen months as a chaplain during World War II. He received his Ph.D. in speech last year at Northwestern University.

course, should himself be an effective preacher, but he is primarily devoted to the task of releasing the preaching gifts of his students.

To implement the above philosophy, Garrett Biblical Institute, to mention one example, has developed the following program for its students:

All students who come into the seminary without an adequate course in the fundamentals of speech are asked to take a basic course in effective speaking. This course deals with developing confidence and poise in speaking, the use of the voice, principles of extemporaneous speaking and the importance of the outline in speech-making. Then, following this in sequence, all students are required to take three courses in preaching. The first course, called the "Principles of Preaching," examines the place of preaching, the nature of the sermon, the principles of sermon construction, the history of preaching and the methods and sermons of outstanding preachers.

The Student's Program

The next course is devoted to the sermon workshop of the student. In this course, interest is primarily with the actual preparation of the student's own sermons. Here the seminarian learns how to find ideas, studies the principles of structure and the problems of organization, and gets practice in the actual outlining of his own sermons. He studies types of sermons and submits his own for criticism before the class.

The last course in the sequence, practice preaching, is taught by both members of the preaching department. Here the students preach sermons which are criticized by both teachers and by the class in terms of content, form, style and delivery. In this one-quarter course, each student preaches three times, and two of his sermons are recorded. In addition, each student turns in manuscripts of two sermons preached, and these are judged for their organization and style. These manuscripts, along with the recordings, are used as the basis of a personal 30-minute interview with each student by one of the two instructors. Upon completing this course, the student has had comprehensive instruction in the preparation and delivery of the sermon.

Functional Program

In addition to these courses, each student must pass a preaching examination before three members of the faculty. In this examination there is a representative from each major discipline in the curriculum, i.e. Bible, theology, practical field. If the student does satisfactorily in this examination, he is exempt from further work in preaching; if he does not, he may be required to take additional work in preaching or in another department.

Besides these requirements, advanced courses are given in all phases of preaching, along with specific courses dealing with speech in the

technical sense, oral interpretation and persuasion. Students who show special need are also aided in remedial work in speech.

The program outlined above is a functional one and is still in the experimental stage. Since preaching is not a static discipline, changes in the program will be made as new insights develop. The important thing, though, is that the teaching of preaching must be evaluated constantly in face of criticism and new developments.

This evaluation of the teaching of preaching by the seminaries is, however, more than a desire merely to

satisfy the demands for good preaching. Indeed, the message of the gospel itself cannot be separated from its oral proclamation; that is, preaching is an integral part of *what* is preached. Many theorists of preaching, as well as theologians, have always maintained that the meaning of the gospel goes hand in hand with its transmission. Therefore, without deprecating any other ministerial function, the seminary must be committed to the task of training preachers for the "sake of the gospel." The words "how can they hear without a preacher?" are still relevant in this present day.

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Come Let Us Worship

By Clarence Seidenspinner

Experience-Centered Worship

IT appears that the church faces two widely different points of view regarding congregational worship. One school of thought underlines the necessity of accepting an authoritarian liturgy rooted in the past and maintained by tradition. The Roman mass is the most conspicuous example of this formal liturgical worship in western practice. It has its Protestant counterpart in those churches which refuse to deviate from the denominational liturgy. Occasionally, a general church organization makes minor alterations in the service. This sets off a chain reaction. All over the denomination the congregational liturgy changes because the general organization had a change of mind regarding the service. What the people in the individual churches may think or feel bears no relationship to the service sent down to them by the liturgical scholars and omniscient theologians of the general organization.

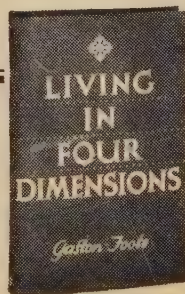
The other school of thought looks upon worship as a religious experience originating and emerging out of the needs and interests of the worshipers themselves. It is experience centered. The liturgical treasures of yesterday are available for us when they express the particular aspiration, illumination or commitment that the worshipers

desire. Meanwhile, the way is left open for spontaneity, new insight, fresh and vigorous expression.

One of the best recently published books on worship reflects that point of view. Written by Jeanette Perkins Brown, it was published last spring and entitled *More Children's Worship in the Church School*. Don't let the title mislead you into a negative reaction. You may not be interested in children's worship in the church school, as a technical matter, but if you want to worship God "in spirit and in truth," here is a book that must not be overlooked. Though it will be of great interest to workers in the elementary departments of the church school, it should interest true Protestant Christian pastors even more.

For many years the author was the supervisor of the primary department at Riverside Church in New York City. She was also on the editorial staff of the Pilgrim Press and had already made a number of important contributions to the field of children's worship. Miss Brown looks upon each service as a sharing experience. In a weekly conference with the teachers, the supervisor is able to discover the interests of the children as reflected in the class period of the previous week. She is able to gather up their think-

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ing as reflected in the response to the teachers' questions, in the projects which the classes are enjoying and in the other experiences of the children associated with the church school. Often a poem, a prayer or a litany, even a painting from some class work will be used in the service which the supervisor prepares as she gathers up all of this material into her thinking. Miss Brown's theory and method are stated succinctly in the words: "Thus, the warp and woof of the service are furnished by the children themselves. It remains for the leader to weave the strands into a design in which new values are discerned." Here is a true example of the experience-centered method, but in education and in worship.

Sometimes worship emerges out of the class experience. A room filled with autumn flowers and leaves will sometimes direct the children to make up descriptive verses which, when arranged, result in a kind of a psalmic chant which may be used the following Sunday in the service when all read words such as these:

Out of the seed comes a plant;
Out on the plant comes a bud;
Out of the bud comes a flower.

with the response: "We can but watch and wonder."

Or the children may go to a park overlooking the river. While they sit on the benches and look around, they naturally make some observations. An alert teacher will put these observations down and will bring them together in a kind of poem which gathers up the aspirations of the group toward God who has created the wonder of autumnal beauty.

Often the understanding of the children concerning the basic experience of worship may be expressed in realistic and lovely phrases which may be woven into the service. Miss Brown tells how, guided by its leader, one group formulated its conception of worship into this poetic statement that was used as part of the service:

At first we have praise music,
We feel quiet and thoughtful and good.
We feel thankful and joyous and happy,
We feel as if we want to sing.
All of these feelings tell what praise means.

Such understanding of worship enables children to relax into the familiar and comfortable and secure, touched by mystery and a sense of the divine wonder.

Other valuable suggestions in the book include those regarding symbolism and its relation to life, the development of certain thematic services based upon the experience of the group, and the materials for worship, all within the realm of the children's understanding.

Here is a book for every pastor to read in order that his associations may vigorously be stirred. In this way he may be prompted to do for his adults what Jeanette Perkins Brown does for the children.

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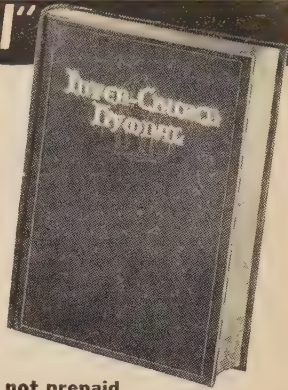
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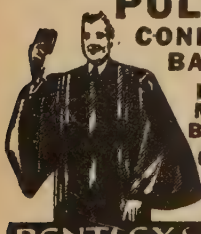
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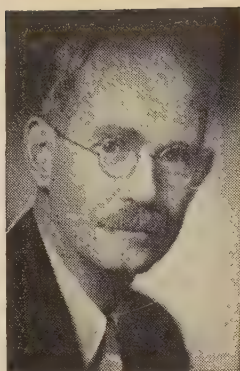
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Pulpit Patter

By Morton S. Enslin

'The Hen and the Codfish'

WHY limit your criticism to preachers? Haven't a lot of churches gone parenthetical too? This double question was recently propounded by a good friend of mine in whose church it is my happy fortune to worship during my summers on Cape Cod. He had apparently been keeping up his solid reading and had just finished the August Pulpit. Then he continued: "In a city where I was formerly minister one of the churches had the parenthesis, 'The Friendly Church,' in all its advertising: newspapers, church calendars and outside bulletin board. I couldn't forbear adding an answering line in our announcement, viz., 'Another Friendly Church.'"

Questionable Practice

That night, after he had finished his welcome pastoral call and I was in bed, his observation still was in the forefront of my memory; instead of counting little lambies jumping over theoretical fences, I totted up a few substitutes which I could remember having seen recently. The list was satisfactorily large; ten minutes with the Saturday church pages of several metropolitan dailies added a few more. Of course there was "The Singing Church"—each large city appears to have at least one such. Now I find there is also "The Witnessing Church." I had long known "The Church of the Open Door"; now I discover it has a rival: "The Church of the Wide-Open Door." But doors are not all which stand open. There is "The Church with the Warm Heart and Open Bible." Another church—one of several in the same neighborhood—has adopted with a somewhat proprietary right the title of "Philadelphia's Downtown Church." Another prefers a bit wider sweep and calls itself coyly "The Nation's Church." "An Old Church with a Great Future" was modest—it didn't even use the definite article—and strictly factual so far as the first clause was concerned, and, I hope, the second, also. "Philadelphia's Soul Saving Station for Every Nation" doesn't count, for Elder Chick Suggs conducts his "Battle of Songs" in a neighborhood theater. "The Church of the Dear Old Book" perhaps merits its place at the end of this list.

Bright little capsules of descriptive matter sometimes replaced the more

staid subtitle of definition. A comparatively common one was "Jesus Saves." But that is old stuff. You can see that any day on the backs of automobiles ranging all the way from a Cadillac to a jalopy. (It may be due to inexact observation on my part, but it surely seems—and several of my friends confirm the opinion—that drivers of said cars are conspicuous for their bad driving manners.) My research discovered two new slogans. The first read "Jesus Cares"; the second went a step further, advancing, so to speak, the ball to a second down: "Jesus Cares and So Do We." To add more may seem both superfluous and anticlimatic—but one can never be sure of the order of climaxes as is attested by the old favorite: "For God, for country, and for Yale." Anyhow, I found another pair: "We Pray for the Sick" (followed in the course of a more extended announcement by "We Pray for the Dead," but since this latter was not in the credit line it doesn't count) and "We Anoint with Oil."

That is surely enough research for one Monday morning in early August. I commend the furtherance of the study to prospective candidates for a master's degree in the field of church publicity. If the editor of The Pulpit is willing, any such researcher is welcome to the modest grist which I have assembled without acknowledgment or fear of suit for invalidating the copy-right laws.

Advertising No Cure-All

The natural retort to all this is "So what?" Personally, I am not much concerned with pounding home moral truths. I presume an explanation is to be found in the quaint feeling which so many of the bright clerical boys and their oh-so-up-and-coming official families have that advertising is the cure-all for such ecclesiastical problems as attendance and budget. It reminds me of a touching little gem from my early boyhood with which this column must end:

The codfish lays a million eggs,
While the helpful hen lays one;
But the codfish doesn't cackle
To tell what she has done.

And so the codfish we neglect,
While the helpful hen we prize;
Which indicates to the thoughtful mind
That it pays to advertise.

Sermon Summaries

Which Existentialism?

IT is but to enunciate the obvious to say that we live today in an era of uncertainty. The naive optimism and superficial idealism which prevailed up until the threshold of the 30s have for the most part vanished, and I for one would not wish to call them back. The depression proved to us that we are neither the masters of our fates nor the captains of our souls. And when the demonic forces long smoldering in the cauldron of continental Europe at last erupted, we were jolted out of our smug complacency and saw revealed in all its naked horror the stark reality of evil rampant in the world. With the dissipation of idealism came despair. With the awareness of the reality of evil came doubt as to the reality of good. And on the heels of this came relativism—disbelief in the existence of objective values.

With the masses of the American people this disillusionment was translated into reckless hedonism. "Let us get whatever pleasure we can out of meaningless frivolities," they said, "because all life is meaningless! Let us get whatever enjoyment we can out of futile sensualities because all life is futile! Let us get whatever transient thrill we can out of ephemeral delights because all life is ephemeral!" The fabric of America's being became eaten with corrosive skepticism, and the rhythm of the nation's pulse took on the melancholy yet hectic tempo of a *danse macabre*. Existence seemed a ghastly masquerade, such as Oscar Wilde described in his poem, "The Harlot's House."

Corrosive Skepticism

Love passed into the house of lust. Has our love of Christ passed into the house of lust, bewitched by the lethal violin, taken captive by the poison melodies of the pied pipers of cynicism and despair? Has it been sucked into the vortex of the conquering vacuum, to be dissolved in the acids of emptiness?

The average American today is like a dead leaf, passive and unresisting, eddied to and fro in a vast maelstrom of futility. But what of us, the so-called Christian intelligentsia, upon whose shoulders falls the burden of spiritual leadership? Shall we also yield? It is alike impossible and undesirable that we should stand objectively above the maelstrom, wrapped in the pleasant down of comfortably pious thoughts, lulled by pollyanna choruses, basking in the shelter of an exploded optimism. It is right that we should be humbled by the bitter panorama of human finitude. It is right that we should question the expansive affirmations of a cocksure culture. It is right that we should hesitate to affirm as absolute the gingerbread concoctions of the human mind.

The impact of radical discontinuity in the world has brutally exposed the callousness and the artificiality of every system of rational idealism. It has cut the ground from under every pat attempt to explain the universe in neat, satisfactory terms. Existentialism has become a necessity. The question that now faces us is, What kind of existentialism shall it be? Shall it be the existentialism of Sartre—the existentialism of the hollow men, the stuffed men, headpiece filled with straw, voices whispering as meaningless as wind in dry grass, shape without form, shade without color, paralyzed force, gesture without motion? Since realism leads us to see ourselves as broken, shallow, empty vessels, shall we therefore glory in our brokenness, boast of our shallowness, revel sardonically in our emptiness?

The Leap of Faith

Or shall we take the leap of faith? Shall we join with Kierkegaard, with Luther and with Paul in a Christian existentialism? Shall we gamble on the promise of the gospel, flinging the gauntlet to the sterile void, and clinging to the vision of the cross as our one sure ballast in the maelstrom?

Humility need not lead to indecisiveness. Meekness need not lead to passiveness. It is good that we should mercilessly examine our premises, to make sure they are not grounded in egoistic selfdeception. But we must not allow our sophistication to betray us. We must not let our caution render us inert, blind and unresponsive to the Word that shines from out of the pages of the Scripture.

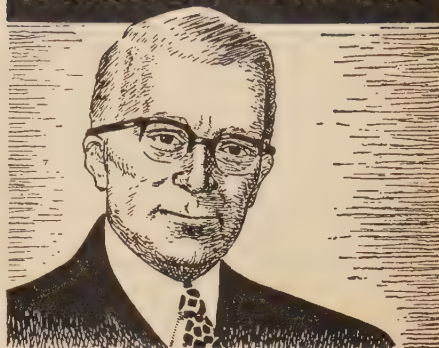
Let us be committed to that which is not apparent. Let us believe in that which is not obvious. Let us trust in that which all our meager faculties disclaim. Let us take the leap of faith, that we may know by faith that somewhere stands the New Jerusalem and through Christ it is our inheritance.—Robert V. Andelson, *Disciples Divinity House, Chicago*.

The End of the Trail

WHEN the H. Allen Smiths were in London they asked an American woman who had lived there many years what she considered the most impressive experience that London offered. She thought awhile. They'd have to wait for a good thick fog, she finally told them, then board a certain bus after dark and ride through mists as thick as cream soup until the conductor sang out: "World's End! Salvation next door!" This fateful cry signifies arrival at a crossroads where stands a "pub" called "World's End." Adjoining it is a Salvation Army hall.

Will our world insist on waiting for the "World's End" before looking for salvation?—Robert J. Searls, *Dundee Methodist, Dundee, Mich.*

A PARSON PONDERES



"Never underestimate the power of a woman"—especially if she is a minister's wife or fiancée. That's what every preacher ought to know. If justice were done, every village green would be decorated by a monument to mistresses of the manse who have made the community a lovelier place by their presence. Trouble is, those who make the deepest impression do not sound the trumpet before them.

The Presbyterian Ministers' Fund knows how much the preacher owes to his better seven-eighths. She exhibits a mastery of the intricacies of finance which makes big-shot financiers look like frustrated amateurs. "Husbands, obey your wives"—at least in getting and spending—this could be set down as a very dependable order for clerics.

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

ON this Reformation Sunday we must not look back at Luther as though this were a memorial day for a dead historical event. It is more proper on this day to look forward to Luther.

● **Forward to Luther!** We need to go forward to a faith like Luther's. His faith was grounded and rooted in the Word of God, and was centered in Christ. This faith made him fearless. For 26 years he lived under the ban of the church and state; each day he could expect death as a heretic, yet he continued to labor as though he was perfectly safe.

There are false faiths in our midst: communism, humanism, secularism. How shall they be eradicated? Not by military might. Not by more legislation or charters. Not by bigger school buildings and better trained teachers. The only victory will be due to a greater, stronger, deeper faith like Luther's which will drive out the false faiths of today.

We need to protest against violations of religious liberty. Reports keep coming from Latin America of Protestant pastors being injured or killed, Protestant churches burned to the ground and congregations scattered by an unsympathetic religious majority. John Mackay said recently that it was easier to get a Bible behind the iron curtain than to get one into Spain. It is time for us to protest against any religious group that insists upon raiding the federal treasury for support of its sectarian schools. In the recent past we saw what Protestants could do when they rose up as one man to resist the prospect of an ambassador to the Vatican.

Luther also was outspoken in protesting against the corruption in his day. Today juvenile delinquency is on the increase. Scandals are a common diet. Crime, dishonesty, murder fill our daily papers. We need to protest as loudly as we can. Evil will not disappear of itself unless enough people become righteously indignant and insist that corruption be removed. To protest is to take the first step toward elimination of the problem.—J. R. Brokhoff, Lutheran Church of the Redeemer, Atlanta, Ga.

● More Than Brick And Mortar

WHEN Miss Swanson of the Florida Chain of Missions spoke in this pulpit, she mentioned the fact that over 80 per cent of the church buildings in the Philippines had been leveled during the war. Now they are being rebuilt. For, she said, the real church is never of brick and mortar or wood, but alive in the hearts of a people. Modern Christianity has its

catacombs, even as did the 1st century.—Aaron N. Meckel, First Congregational, St. Petersburg, Fla.

● Building Bases in Human Hearts

WHETHER William O. Douglas has the right answer or not, I cannot say, but returning from the Orient, through lands where commu-

wants to begin at the bottom in the villages—with better farming methods, land reclamation, and better tools. Third, he desires to implant an understanding of America and American ideals of freedom, liberty and character in these countries. He proposes to do it by sending young college students—equipped either as agriculturalists, industrial engineers, doctors, nurses or home economists—to live with these people for a year or two. He believes thousands of young Americans would gladly give a year or two of their lives to this form of service of building a gospel of good will and understanding, the same as American young men now are giving 22 months of their lives for service in the military field.

Certainly such a program would cost far less than the billions of dollars we are investing as we slowly lose the peace of the world. Christian faith believes that military might is not the only, nor the final, answer. It will not be satisfied until some other method is dreamed of and utilized in the spirit of Christ.—Frank A. Court, St. Paul Methodist, Lincoln, Neb.

● Free Pulpits in A Free Land

DR. BOSLEY has dedicated his recent book, *Preaching on Controversial Issues*, to five men: Fosdick, Charles Gilkey, McConnell, Oxnam and Tittle. He selected these five because they are "proven champions of a free pulpit in our time—one of the roughest half-centuries in human history." These men have stood there firmly for the right. At a price, they maintained this freedom. What can we do to follow in this tradition? Dr. Bosley suggests that "we carry on."—Ellsworth L. Richardson, Congregational of Rogers Park, Chicago, Ill.

● Spelling God with the Wrong Letters

WE are reminded by George Buttrick of Edwin Arlington Robinson's timely message: "The world is . . . a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks."

The great and imposing blocks of science will bring us closer to God only as they create within us respect for truth. The blocks of business will buttress the Kingdom only as they cause us to honor the strength and ingenuity of man. God is not an object to be studied, but a Father to be loved! God is not a theorem to be proved, but a spirit to be shared! God is not merely a word to be spelled, but a way of life to be lived!—C. Curtis Jones, Vine Street Christian, Nashville, Tenn.

Pulpit Calendar

Sept. 27-Oct. 4—Religious Education week.
Oct. 4—19th Sunday after Pentecost.
World Wide Communion Sunday.
Oct. 11—20th Sunday after Pentecost.
Oct. 18—21st Sunday after Pentecost.
Oct. 25—22nd Sunday after Pentecost.
World Order Sunday.
Oct. 31—Reformation Day.
Nov. 1—Reformation Sunday.
All Saints' Day.
Nov. 8—24th Sunday after Pentecost.
Nov. 15—25th Sunday after Pentecost.
Nov. 22—Thanksgiving Sunday.
Nov. 26—Thanksgiving Day (U.S.A.)
Nov. 29—First Sunday in Advent.
Stewardship Sunday.
Dec. 6—2nd Sunday in Advent.
Dec. 13—3rd Sunday in Advent.
Universal Bible Sunday.
Dec. 20—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 27—1st Sunday after Christmas.
Dec. 31—New Year's Eve.
Jan. 1—Festival of the Christening.
Jan. 3—2nd Sunday after Christmas.
Jan. 3-10—Universal Week of Prayer.
Jan. 6—The Epiphany of Our Lord.
Jan. 10—1st Sunday after Epiphany.
Jan. 17—2nd Sunday after Epiphany.
Jan. 17-23—Church and Economic Life Week.
Jan. 24—3rd Sunday after Epiphany.
Jan. 31—4th Sunday after Epiphany.
Jan. 31-Feb. 7—Youth Week.
SEASONS: Kingdomtide, Advent, Christmas, Epiphany.
ALTAR COLORS: Sundays after Pentecost, Green; Reformation, Red; Thanksgiving, Red; Advent, Violet; Christmas, White; Epiphany, White.
(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

nist Russia is moving in, he came to believe that there is a way by which the American people can be understood and their ideals made real.

Talking with people from all walks of life from princes of India down to the outcasts, he formulated his plan that, first of all, we must build bases in human hearts. He is naive enough to believe that these bases are even more important than the military. Second, he decided that we should give relief, not at the government level, but at the living level of people. He thinks that too many of the billions of dollars that we have invested in relief have not reached down far enough into the lives of the people. So, instead of beginning at the top, he



Ministry of Music

By Ernest K. Emurian

Funeral Music

FUNERAL music does not have to be funereal. The funeral marches of Chopin and Beethoven do not say the last musical word for the burial of the dead. In fact, nothing could be more depressing than to subject a Christian family to an overdose of famous funeral music during the final rites for a noble saint of God. That goes, too, for hymns and gospel songs that are "funeralized" by slowing the tempo and sentimentalizing the rendition.

The way some musicians play "Safe in the Arms of Jesus" leaves the impression that being so safe is about as tragic a thing as could have happened to the deceased. In fact, that song doesn't belong to the morticians. It is one of Fanny Crosby's "backward songs," the music having been composed before the stanzas were written. When W. H. Doane played his tune for the poet in 1868, she said, "That music says 'Safe in the arms of Jesus.'" Her lines, written to fit the music, were first sung in a state-wide Sunday school convention in Cincinnati within 30 days of their composition. How the funeral directors got a monopoly on it is a mystery. Why some Sunday schools refuse to get it back is a greater mystery! Another greatly misused religious poem is "Break Thou the Bread of Life," which Mary A. Lathbury wrote for a Chautauqua, N. Y., Bible study group, but which has been universally adopted as a communion hymn.

Soft Music

Getting back to the subject, does funeral music have to be soft, played only on the flutes and strings of the pipe organ, against the background of a straining tremolo? What is wrong with using the trumpets? Ministers who never tire of telling about fallen Lucifer, who missed most of all "the sound of the trumpets in the morning," would practically fall out of the rostrum if the organist preluded a funeral service with a blare of trumpets and a stirring crescendo on the great manual!

As for congregational singing at funerals, it is unheard of in many churches. The assumption seems to be that one attends a funeral to observe, not to participate. Yet what finer opportunity is afforded a believer for giving assent to the fundamental tenets of the Christian faith than the

final rites of one of God's elect? How better may the sorrowing be strength-

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but improper to invite the congregation to sing "Come Thou Fount of Every Blessing," which he cherished with equal devotion?

Favorite Hymns

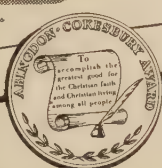
Attendants at the funeral of a Christian should be more impressed by the spirit of the music than by the expensive floral displays which banked the altar. They should go to their homes strengthened and inspired to heroic living in the radiant glow of God's Word, as it was read, played and sung. If the perennial favorites, "Nearer My God to Thee," "Jesus

Lover of My Soul," and "Rock of Ages," are used, let them be played with a note of victory. If death is actually swallowed up in victory, let it be so musically as well as theologically!

If a choir is available, one or two of the deceased's favorite anthems should be sung. Better still, if a memorial service is held sometime after the actual burial, congregation and choir may jointly proclaim their faith in hymn and anthem dear to the one being memorialized. Formerly a long sermon was in order. In our day the service has become so impersonal that one can attend a funeral and hardly know who is being buried. If the minister hesitates to eulogize the virtues of the departed, let the congregation extol the common Christian faith that unites us through the hymns and songs that are mutually precious. If there is joy in heaven over one sinner that repents, surely there is equal joy over one saint who returns. What loftier theme can be found for exultant praise? If the ancient martyrs could sing when they encountered death, surely their spiritual children can rightly sing as they commemorate the passing of a Christian today.

Triumphant Note

The note of Christian joy, absent from the final rites of the unconverted, should be vitally present in the funerals of active professing Christians. And this note of triumph will be more evident in congregational singing, prelude and postlude, than in the formal reading of the Scripture or the minute observance of a denominational liturgy.



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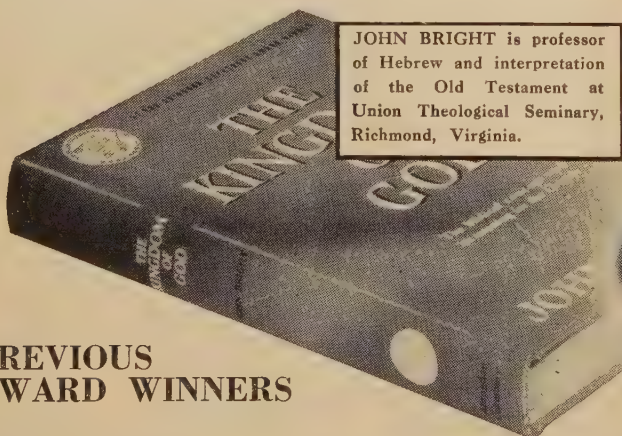
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Books in Brief

★**NEW LIGHT FROM OLD LAMPS.** By **Roy L. Smith.** Abingdon-Cokesbury, \$1.75. Dr. Smith captures glints of the new light flashing from the old certainties as they are expressed in the new Revised Standard Version of the Bible and uses them to illumine down-to-earth problems confronting the average man. Marked by pungent insight and the author's concise style, the 200-plus essays, each confined to a single page, cover most of the books of both the Old and New Testaments. Preachers, teachers and devotional leaders will find inspirational material and a spur to their own thinking.—*Kenneth Hildebrand, Central Church, Chicago, Ill.*

★★**THAT THE WORLD MAY KNOW.** By **Charles W. Ranson.** Friendship Press, \$2.00. In a world of divided loyalties and roaring nationalism, what chances have the younger churches of the world to bring a Christian witness? This essential question is tackled by one of the world's best known missionary-statesmen, Charles W. Ranson, in a book which is of particular importance at this critical juncture of church history. Dr. Ranson, executive secretary of the International Missionary Council, traces the long history of the missionary movement and arrives at today's scene with a forthright plea for corporate unity and bold witness. This is a hopeful book, written to break through provincial boundaries and cause some honest soul-searching. We recommend it to statesmen and politicians as well as to churchmen.—*Ralph W. Loew, Holy Trinity Lutheran, Buffalo, N. Y.*

HOW TO BELIEVE. By **Ralph W. Sockman.** Doubleday, \$2.50. Dr. Sockman's 25 years on the National Radio Pulpit have probably enabled him to speak to more people than any other living American preacher. The fact that he has received over two million letters from his listeners indicates that this has not been a one-way street for communication. Built around the outline of the Apostle's Creed, this book deals with some of the basic questions which grew out of the writer's broad radio ministry and his 35-year pastorate at Christ Church, New York. Preachers will find helpful insights into the nature of the Christian faith, valuable illustrations which truly illustrate, and a resource book for seeking laymen.—*Alton M. Motter, Managing Editor, The Pulpit; Executive Director, Chicago Sunday Evening Club.*

THE GOSPEL OF PRAYER. By **Albert Cassel Wieand.** Eerdmans, \$3.00. This discussion of the whole subject of prayer is based on the author's life-long interest in Jesus' prayer teachings and practice. Not without reasoned argument the treatment is primarily devotional and personal, and even autobiographical. At the end of each chapter a helpful list of "Exer-

cises in the Practice of Prayer" is given.—*George H. Orser, Chaplain, Randolph-Macon College, Ashland, Va.*

★**THE IMAGE OF GOD IN MAN.** By **David Cairns.** Philosophical Library, \$4.50. In these Kerr Lectures at Trinity College, Glasgow, the Christian doctrine of man is delineated from the Bible and such interpreters as Augustine, Aquinas, Luther, Calvin, Brunner and Barth. Penetrating comparisons are made with Greek, Marxian, Freudian and Humanistic concepts. The central issue is none other than whether modern man shall decide for or against himself. That man can be fully himself and adequately understood only in relation to God and Jesus Christ is man's best bulwark, denied both by secularists and some theologians who oppose dependence upon God to belief in human dignity. Basic for the preacher interested in primary issues and Christian perspectives.—*Russell Compton, DePauw University, Greencastle, Ind.*

THE PRESIDENTS—MEN OF FAITH. By **Bliss Isely.** W. A. Wilde, \$3.75. For a person who is too busy, as most ministers are, to make a biographical study of each of our 33 national presidents, this is a good book to read and own. For each president, the book summarizes important events and attitudes. An interesting fact revealed in the book is that most of the presidents

before the Civil War, though religious, were not members of any church, whereas most of them after the war were.—*Virgil A. Kraft, Chaplain for Methodist Students, University of Chicago.*

IDEAS FOR A SUCCESSFUL PASTORATE. By **John Huss.** Zondervan, \$2.00. The pastor of a large Baptist church in the south shares scores of ideas which he has used to build the congregations to which he preaches. One gets the impression that most of the ideas would be more acceptable in a southern Baptist church than, say, in a New England Congregational church, but every pastor can find at least one to ten ideas that he can use. I'm going to use some of them.—*C. Willard Fetter, First EUB, Akron, Ohio.*

ANGLICAN PUBLIC WORSHIP. By **Colin Dunlop.** SCM Press. The stately liturgy of the coronation service has once again made all of us aware of the rich drama and moving dignity of the Anglican form of worship. The dean of Lincoln in this book has written a fresh, modern interpretation of the materials in the Book of Common Prayer. All of us in the English speaking churches can profit by such a reading as this, because the good dean emphasizes the universals which the ancient rite is meant to exhibit in our acknowledgment of the worth-ship of God and our sharing in the continuous life of Christ. The thesis stresses not what we may get out of worship, but what the Christian can offer to the "objective presence of the Son of God with whom also are joined the unseen members of the One Body whether in this world or in the world to come."—*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

August	September	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
2	2	1	The Gospels. Translated by J. B. Phillips. Macmillan, \$2.75
8	4	2	The Unfinished Reformation. Charles Clayton Morrison. Harper, \$3.00
7	5	3	Preaching on Controversial Issues. Harold A. Bosley. Harper, \$3.00
6	6	4	Communion Through Preaching. Henry Sloane Coffin. Scribners, \$2.50
3	1	5	With God in Red China. F. Olin Stockwell. Harper, \$3.00
9	7	6	Report from Christian Europe. Stewart Winfield Herman. Friendship Press, \$2.50
10	8	7	Sunday Evening Sermons. Edited by Alton M. Motter. Harper, \$2.00
	9	8	Expository Preaching for Today. Andrew W. Blackwood. Abingdon-Cokesbury, \$3.00
	10	9	What Present Day Theologians Are Thinking. Daniel D. Williams. Harper, \$2.00
		10	The Christian Society. Stephen Neill. Harper, \$3.50

THE EDITOR'S PAGE

The Event of the Month

IN AN ADDRESS before the American Bar Association, John Foster Dulles, secretary of state, one of the major architects of the United Nations, announced his belief that its charter should be amended in three radical respects. (1)

Looking Toward 1955 For Review of U.N.

A more emphatic and positive provision for disarmament. The charter was made obsolete, he declared, by the atom bomb which fell on Hiroshima within three months after U.N. was established. Had this destructive power been known, disarmament would have been taken far more seriously. (2) The elimination of the veto power in the Security Council. Inevitably, Roosevelt, Churchill and Stalin, who planned the U.N., expected it to be "a peace-time triumvirate." This optimism has been shattered by one of these nations, one "which is dominated by an international party seeking world domination." (3) The progressive development of international law and its codification. This is provided for in the present charter, but little or nothing has been done. Mr. Dulles agreed with the late Senator Taft, whom he quoted as saying: "The fundamental difficulty [in the U.N.] is that it is not based primarily on an underlying law and an administration of justice under that law." This Taft-Dulles idea is reminiscent of the Outlawry of War movement of the 1920s which made codification a twin principle of outlawry. It got as far as the Kellogg-Briand Pact, but could not get the nations to see the codification principle as the implementation of the outlawry principle. Mr. Dulles impressed his lawyer audience with its importance. He reminded them that the U.N. charter provides for its own review after ten years, that is, in 1955, and indicated that he expects action on his three points at that time.

The Book of the Month

THE REFORMATION OF THE 16TH CENTURY, by Roland H. Bainton. Beacon Press, \$3.75.

APPROACHING Reformation Day, a minister has the opportunity and duty not only to enlighten his people on the meaning of Protestantism but to refresh and enrich his own knowledge of the Reformation itself. This book gives an illuminating account of the Reformers, their principles, their problems, their differences and their great achievement. Its treatment of the religious experience of Luther is realistic and profound. The contrast between Luther and Calvin is sharpened thus: For Luther, the great text was, "Thy sins are forgiven." For Calvin it was, "If God be for us, who can be against us?" This difference in emphasis shows itself in a certain quietism in Lutheranism, contrasting with "a

resolute summons to action within the sphere of society" in the Reformed Church. The Reformation in England was more comprehensive and middle of the road. Under Cranmer it emphasized liturgy and church government more than doctrinal unity. The reader will find here a far more generous treatment of the Anabaptists than in other historical accounts. Though few in number, they caused embarrassment, resentment and open hostility on the part of the Reformers leading at last to their virtual extinction by force. Their spirit re-emerged a century later in Puritanism and Independency. Many of our largest denominations are the spiritual successors of the Anabaptists. The Erasmian humanists are also woven into the story as an influence both negative and positive upon the character of the Reformation. This book is more fascinating than a novel, and you will return to its pages again and again.

A Thought for the Month

THE MOVEMENT for a united Protestantism encounters two types of mind. One minimizes the obstacles that must be surmounted, the other magnifies them. We could call one type the optimists, the other the pessimists. But suppose

we just call them the minimizers and the magnifiers. The minimizers take the happy view that,

because for so many good reasons we ought to be one church, we should just ignore all obstacles, and unite by some unspecified short cut. They lack a sense of the depth in which our denominations are embedded in history, in habit, in familiarities of procedure, in pride and in the illusion of uniqueness. The magnifiers, on their part, think of the denominations in terms of their historic beginnings rather than of their present character. They do not recognize that nearly all our major denominations have greatly changed since their origin, and that they have all been changing in the same way—that is, their changes have brought them closer together. To hark back to the differences of the past and to magnify them as obstacles to union is unrealistic. The great change that has come about is this: nearly all our denominations now embrace in their membership and ministry many whom their historic creeds and practices formerly excluded. If a single denomination can make room for our evangelical diversities (think of high and low church groups in the Episcopal church, or wide differences on congregational autonomy, baptism and neo-orthodoxy among Baptists, Congregationalists and Disciples), why should these differences be magnified as insuperable obstacles to a united church?

Roland H. Bainton

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IN this issue The Pulpit carries a sermon by Harry Emerson Fosdick for the first time since 1946—the year he retired as active pastor of Riverside Church. Your editors had the rare privilege of hearing this sermon delivered when it was preached during the 45th anniversary season of the Chicago Sunday Evening Club. The occasion was an unforgettable experience.

Dr. Fosdick had spoken often before this unusual Sunday evening audience. He had appeared more frequently than almost any other preacher in America. His visits started before he became pastor of the New York church, and he continued to return annually for 23 years. So great was the attendance upon his appearances that people stood for hours in long lines and on several occasions literally broke down the doors of Orchestra Hall in order to hear him.

But Dr. Fosdick had not spoken at the Sunday Evening Club for a dozen years. Club officials tried to anticipate the response. Some feared that his name would no longer appeal to a new generation that had become accustomed to other figures in the spotlight of America's religious life. They predicted little more than an average attendance, which last year was slightly over 1,200. Others anticipated one of the largest meetings in the history of the club.

The more optimistic prophets were correct. By 7:30—a half hour before the formal meeting began—every available chair, plus extra seats on the rostrum and in the foyer, was occupied. In addition, another thousand persons were directed toward near-by meeting rooms where provisions had been made for an overflow audience.

Memory of the charged atmosphere of that congregation will linger long in the lives of the 3,000 people who had gathered to hear this most renowned of America's great preachers. As the sermon was delivered in typical Fosdick style, one caught again some of the secrets that make Harry Emerson Fosdick the "greatest of the great" among preachers of his generation: a scholarly understanding of the Holy Scriptures; an intelligent awareness of the problems and needs of human nature; a reflection of the prophetic-ethical aspects of religion; an ability to use life-related illustrations that truly illustrate; the validity of evangelical Christianity in meeting the personal and social issues of our age.

Since this sermon was delivered, Dr. Fosdick has observed his 75th birthday. It is customary to give presents to those who reach such significant milestones. In this instance he has presented a birthday gift to us in the form of another sermon. Many of our readers may want to write him during this three-score-and-fifteenth year of his life. His address is 400 Riverside Drive, New York 27, N. Y. A.M.M.

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